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The CHRISTIAN CENTURY, *A Journal of Religion*

Religion and Political Corruption

By Harry F. Ward

The Congregationalists

By Dwight Bradley

The Presbyterians

By W. P. Lemon

Britain Lifts the World's Hope
The Case of Madame Schwimmer

Editorials

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The CHRISTIAN CENTURY

June 12, 1929

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 ALVA W. TAYLOR THOMAS CURTIS CLARK

*FRED EASTMAN**Staff Correspondents*

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Contributors to This Issue

HARRY F. WARD, professor of social ethics in Union theological seminary, New York.

ALVA W. TAYLOR, professor of social ethics, school of religion, Vanderbilt university, Nashville, Tenn.

D. ELTON TRUEBLOOD, professor in Guilford college, Guilford county, North Carolina.

DWIGHT BRADLEY, minister Congregational church, Webster Groves, Mo.

W. P. LEMON, minister Andrew Presbyterian church, Minneapolis, Minn.

Loyalty—an Ideal or an Alibi?

The word around which Harry F. Ward's article on "Religion and Political Corruption" seems to revolve is the word loyalty. One of the richest words in the language. And one of the trickiest. One of the loftiest conceptions, and one of the most narrowing. An ideal—and an alibi. Almost any piece of behavior can be defended on the ground of loyalty to something. Even the disreputable political practices to which Professor Ward refers in his searching and chastening article are manifestations of loyalty—of a sort.

But exclusive loyalty within a small circle means disloyalty in a larger. Note that I said "exclusive." Without that limitation the statement is not true. With it, it is not only true but important. To be oracular for a moment, it might be said that the whole problem of morality consists in such an organization of loyalties that they will not conflict or, if they do, the larger will prevail.

When that happens, a man will not cheat his competitor with the excuse that his duty to his family requires it, or condone anti-social conduct because its perpetrator is a member of "our church"; or put loyalty to the party above loyalty to the nation; or make loyalty to the nation an excuse for injustice to other nations or indifference to their interests.

Samuel Hopkins Adams once wrote a story which illustrates this matter of the widening circles of loyalty better than anything else I know. A guttersnipe who was messenger boy for a particularly low saloon, and the only article in whose ethical code was to stick to his own gang, got his eyes opened to a situation which required him to go against his gang. Conflict of loyalties. The widening circles. The case was as elemental and absolute in its antitheses as that of Antigone, and almost as tragic. Another oracle: conflict of loyalties that cannot be resolved is the essence of tragedy; conflict of loyalties resolved in favor of the higher is the beginning of moral growth.

Sorry I cannot remember the name of that story. It was in McClure's Magazine for February, 1906. Funny I should remember that. Three or four years later I was marooned all day on a slow train with nothing to read but Royce's "Philosophy of Loyalty." It was enough to make that a memorable day. Reading Professor Ward's article with a background of the memory of these two things, it seems profoundly significant.

And now that my mind is running in this channel, it seems that Madame Schwimmers' case should be considered in the light of these same principles. Read the editorial and then consider: Is she loyal to the United States? Oh yes. Is she loyal to anything other and larger? She admits that she is. And that is what bothered the supreme court. They think there is a conflict. Is there? And ought there be?

Dwight Bradley's report of the meeting of the Congregationalists seems rather searing. I remarked as much to the editor and he said: "Well, it's all in the family." Bradley is a Congregationalist and he ought to know what kind of meeting they had and what is moving in their minds.

THE FIRST READER.

Next Week

The Christian Century will publish

An Editorial on

Congregationalists and Christian Unity

The CHRISTIAN CENTURY

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EDITORIAL

NEVER did words of wiser statesmanship or more simple sincerity echo among the white graves of the soldier dead at Arlington cemetery than those of President Hoover's memorial day address. It was an appeal for peace in the presence

The President Pleads for Real Reduction of Arms

program. A peace pact has been signed by forty nations. Recourse to war for the solution of international controversies has been renounced. There has been agreement upon the principle of proportionate reduction of armaments. "But notwithstanding this noble assurance, preparedness for war still advances steadily in every land. As a result, the pessimist calls this covenant a pious expression of foreign offices, a trick of statesmen on the hopes of humanity, for which we and other nations will be held responsible without reserve. With this view I cannot agree." But if this agreement is to be more than a form of fine words, "we must clothe faith and idealism with action." The appropriate action is such a limitation of armament as will be a limitation downward, not upward. "Despite the declaration of the Kellogg pact, every important country has since the signing of that agreement been engaged in strengthening its naval arm. We are still borne on the tide of competitive building." We do not halt our competitive building because fear and suspicion disappear slowly from the world, but "fear and suspicion will never slacken unless we halt competitive construction of arms." Arms and fear form a vicious circle. We arm because we fear, and fear because we arm.

Less Armed Force in The Minds of Men

THE idea of limitation of armament has already been accepted in principle, but the limits have been set so high that they are virtually an incitement to increase rather than to reduction. The development of a peace mind demands that there shall be actual decrease. For America, that means naval reduction. No nation can claim that its naval needs

for purposes of defense are other than relative to the naval strength of other nations. In order that reduction may be possible as a practical policy with due regard to national safety, there is need of a "yardstick" by which to measure naval parity. Such a yardstick can be found, says the President. To say that it cannot is a counsel of despair. It has not yet been found, but progress has been made. Technical skill and mutual good will must complete the task. Our goal must be "actual reduction of existing commitments to lowered levels." For—"the smaller the armed forces of the world, the less will armed force be left in the minds of men as an instrument of national policy." The President's view of reduction of armaments is profoundly true. He sees that it is not merely a matter of saving expense, though that is important, or of releasing man-power for productive work, though that also is important. It is not a matter of making the "next war" a light-weight instead of a heavy-weight contest, or fighting it with improvised rather than previously prepared weapons. It is a matter of getting war out of our minds. Reduction of arms, plus the pact, means not merely less armament but more good will. "It implies," says the President in some of his wisest words, "that nations will conduct their daily intercourse in keeping with the spirit of that agreement. It implies that we shall endeavor to develop those instrumentalities of peaceful adjustment that will enable us to remove disputes from the field of emotion to the field of calm and judicial consideration." This, we judge, was a memorial day address that the wise dead at Arlington must have rejoiced to hear, and that the living should take to heart.

How Not to Win America To the League

IN the present critical stage of the movement for international peace, when America is trying to create for itself a new mental attitude on the subject of war and international relations, and when thoughtful students of the world situation are predicting that the year 1935 will introduce a period in which there will be the utmost danger of another outbreak of na-

tionalistic animosities, it is of the highest importance that lovers of peace shall say and do nothing which will needlessly exacerbate each other's feelings. It is therefore a friendly service to advocates of the league of nations to suggest that some of the efforts which are being made to lead America into the league do not tend in that direction. No good will result from the efforts of foreign visitors to ridicule the United States for an attitude of timidity in being "afraid" to sit in council with the other nations, or for self-righteousness in being unwilling to "soil its hands" by contact with them; or from attempts to ridicule the supposed inconsistency of our government in being willing to cooperate in humanitarian enterprises while refusing to participate in the settlement of European political questions; or from efforts to make it appear that the United States is not cooperating in those non-political humanitarian measures which are most frequently cited to prove that the league is "a going concern"; or from assuming that signing the covenant involves no particular commitments, yet criticizing the United States for cooperating without signing; or from belittling the Kellogg pact. Yet there are some speakers foolish enough to pursue just this line.

Why Not Make More Use Of the Bishops?

IT may come with a shock of surprise to many non-Episcopalians to learn that the Episcopal church, so far from exercising a strong overhead authority in the placing and removing of ministers, has a system so loose as to be called chaotic by those who are on the inside and is facing the problem of creating a system of placement which will be more orderly and more satisfactory both to the clergy and to the churches. "We are," says the Living Church, "an episcopal church with a congregational system of placing the clergy." But, it should be added, without a congregational system for displacing them. The local vestry has practically absolute power in calling a rector, but it has no power at all to get rid of him if he turns out to be a misfit. Nor can the rector resign without the consent of the church. Theoretically and canonically, both the call and the acceptance of it are for life, and the relationship can be dissolved only by mutual consent. Practically, a dissatisfied clergyman has a way out: he can pick up and leave, as he not infrequently does. The church has no such resource. It cannot dismiss a rector who does not want to be dismissed. The commission on the ministry has made some recommendations for the consideration of the church and, ultimately, of its general convention, with a view to establishing a better system. It proposes the setting up of national, provincial and diocesan personnel bureaus which shall keep a file of data regarding all clergymen and, in case of a vacancy, nominate three candidates from which the vestry of the parish shall choose one. It shall also have power to remove or transfer on petition of either a rector or a vestry,

or on its own initiative. Such a system would doubtless meet some of the difficulties of the present situation, but it seems to have within it the seeds of other and perhaps more serious troubles. If a more closely knit system is needed which will provide, as the present one does not, the means by which ministers may find churches and churches ministers and by which either may seek the dissolution of the tie if it is uncongenial, it seems a waste of opportunity not to make more use of the bishops, since the church has at hand such a company of competent and respected men.

"Dressing for Golf to Go to Church"

EVIDENTLY the ability to strike off a sparkling phrase abides with the Louisville Courier-Journal, even though Colonel Watterson has passed on to journalism's valhalla. The Courier-Journal recently caught some Kentucky woman indulging in a stock sample of preparedness nonsense while addressing a club convention. "The best way to prevent war," the lady was quoted as believing, "is to be prepared for any possible enemy." To which the Courier-Journal, after some preliminary remarks about the state of Germany, France and Russia in 1914, went on to say:

Preparing for war to obtain peace is like dressing for golf to go to church. It isn't in character and it isn't done; because for one thing, people are prone to do what they are prepared to do . . . Nations usually get what they prepare for and they don't get peace by preparing for war.

It will probably be necessary for peace-lovers to say this a great many more times before it sinks into the consciousness of a war-nurtured and war-saturated world. But it will never be said more picturesquely and more pungently than the Courier-Journal has said it. "Preparing for war to obtain peace is like dressing for golf to go to church."

A Church Suffers Because It Was Afraid

BECAUSE it feared that the church might be labeled socialistic, the First Baptist church of Collingswood, N. J., voted not to allow Mr. Norman Thomas, lecturer, ordained minister and late socialist candidate for the presidency of the United States, to speak at a Sunday evening meeting under the auspices of the young people's society. And because the church so voted, the young people's society has withdrawn from the church in a body, it is reported, and "the entire church membership is torn asunder over the incident." Thus again, assuming that the facts are as reported by the press, we have a shining illustration of one way in which a church may get itself into trouble by being inordinately afraid that it will get into trouble. If Mr. Thomas had been allowed to speak, as he had been invited to do by the organization in charge of the series of special evening services, what harm would have followed? Some unrea-

June 12, 1929

sionable persons who think that socialists are reds and that they go about with bombs in their coat pockets would have been afraid to attend, and thereby they would have missed a good speech. Some of the same sort would have fallen out with the church and perhaps withdrawn their membership, which would have been unfortunate—for them. Others would have listened with varying degrees of acceptance to what he had to say and the process of thinking seriously about the issues would have done them good whether they accepted his conclusions or not, as most of them doubtless would not. Mr. Thomas is a good speaker, but he exercises no such magic as to sweep audiences off their feet and carry them into socialism against their own judgment, as the outcome of the recent campaign proved. But they voted to keep him out, and what happened? The young people are out. And the church escapes the imagined stigma of being socialistic at the price of the much more serious stigma of being unwilling to listen to anything that it does not already believe.

A Great Christian Gives His Testimony

AS RETIRING moderator of the national council of Congregational churches, President Ozora S. Davis, who had shortly before presented his resignation from the presidency of Chicago theological seminary on account of the condition of his health, delivered a memorable address during the sessions of the council at Detroit. "Life-Giving Convictions" was the theme. In this address, President Davis sounded the depths of experience and touched the heights of faith. There are few other men from whom such an utterance, even coming from that summit of life where the seen merges into the unseen, could have commanded such profound respect, and none upon whose lips such a message would have had a truer ring. The conviction of the reality of a sustaining God, the conviction of a present and companionable Christ, the assurance of immortality, a new realization of the value of love in all human relations, and a certainty of the power of prayer—these are the great convictions upon which his very affliction and the experiences growing out of it had enabled him to lay hold with the certainty of direct apprehension, an assurance surpassing anything that could grow out of argument or demonstration. President Davis, scholar and careful thinker as he has always been, would be the last to hint that such mystical experiences born out of days of suffering and situations of poignant emotion do not need the scrutiny of critical thought; but as one who has seen and heard, and yet is fully competent also to think, he testifies that they can stand such scrutiny. Great have been the services of Ozora Davis, not only to his own denomination but to American Christianity, in the training of young ministers and in the administration of a seminary which came suddenly into possession of large resources; greater still the contribution of his own

beautiful Christian life and triumphant Christian faith.

Solving the Problem of The Hilarious Alumni

THE newest thing in the field of education is the "alumni college." Lafayette college is announcing what, with pardonable pride, it calls "the first session of the first alumni college in the country," to be held during the week following commencement. It is no secret that academic authorities have often found the returning alumni more or less of a nuisance. The college is glad to have them come, of course. It prizes their loyalty, it desires their continuing interest, and it wants their money. But not infrequently they come apparently to prove to themselves that, though "old grads," they are just as young as they used to be. They reenact, with rather grotesque over-emphasis, the more frivolous features of college life, make much indecorous whoopee, and set a bad example to the young. The college welcomes them—and breathes a sigh of relief when they are gone. The "alumni college" idea is based on the presumption that graduates may desire to be students again for a week, not merely to be rah-rah boys under a handicap of gray hairs, rheumatism, and a thickened waist line. It seems a reasonable hypothesis. It actually is true, in spite of some evidence to the contrary, that one of the principal student activities in college is study, and there are a great many graduates whose memories of college life include the fact that there the birth of permanent intellectual interests took place. To all such the alumni college appeals. There will be regular courses of lectures and round table discussions. The alumni-students will be housed in the college dormitories and will eat at the college commons. The whole round of college life will be revived for them. This is a real idea. If it has the success it deserves, the example ought to be widely imitated.

Why Has Mrs. Willebrandt Resigned?

THE announcement that Mrs. Mabel Walker Willebrandt has resigned as assistant attorney general in charge of prohibition prosecutions, and that her resignation has been accepted, has been received with unfeigned glee by the wet press. The causes of this resignation have not yet been disclosed, but both Mrs. Willebrandt and the administration can be assured that the country will not be satisfied until it knows these causes. When Mr. Hoover took office it was announced that Mrs. Willebrandt's resignation, submitted in the regular order, had been rejected; that she would not only be continued in her position, but that she would be given added responsibilities. There has been considerable outcry in the anti-prohibition press against her. Some of this had to do with her activities in last year's campaign. The

rest has grown out of her service in drying up the country. All of it has been magnified by the wet press, determined to get out of office an honest and incorruptible public servant. We do not have the space here in which to enter into a detailed study of Mrs. Willebrandt's public service. Neither do we desire to do this until we are sure that we know why this service has been brought to an end. But it can be said that none of the principal criticisms leveled against her will bear careful and objective scrutiny, and that her actual contribution to the enforcement of the dry law was far too important for drys to permit her to be thrown on the political scrapheap without explanation. There may be adequate reasons, personal reasons, why Mrs. Willebrandt is resigning. But if there are not, this resignation may prove the real beginning rather than the end of her public career.

Britain Lifts the World's Hope

ON the day on which these words are written Mr. Stanley Baldwin will surrender his office as prime minister of Great Britain. He has been urged, so the press declares, by Sir Austen Chamberlain and Mr. Churchill to continue in power until the opening of parliament. But Mr. Baldwin knows that the British public is in no mood to accept such dilatoriness with complacency. An unmistakable verdict has been rendered against the continuation in power of the tory government. It is time for the king to summon a new premier. And so Ramsay Macdonald returns to the leadership of the British empire!

It is still hard to believe that the British electorate could have repudiated so completely the party which, five years ago, swept into power with such a top-heavy majority. For weeks in advance of May 30 commentators had rung the changes on the "apathy" of the campaign. Holding more than 400 seats in a house of commons containing only 615, what reason was there to suspect that the governing party had anything to fear from an apathetic electorate? Yet in something approaching a national uprising, the tory representation was slashed to 256, and labor—which had held but 159 seats—found itself with 288, and the responsibilities of office.

The situation in the parliament which convenes on June 26 will be a peculiar one. Ostensibly, the 63 liberal votes which the Lloyd George campaign produced will hold the balance of power. But it is by no means certain that Mr. Lloyd George can control the casting of these votes. The liberal success has hardly been startling enough to convince that party's members of parliament that there is any immediate prospect of power. They are much more likely to be in a mood to contemplate alliance, at least on important

issues, with one of the other parties. The labor and liberal platforms are so similar that Mr. Lloyd George will hardly dare to throw in his lot with the tories and force another appeal to the country, at least in the near future. Therefore, despite the lack of an actual majority, the labor government can assume office with a fair expectation of life.

On the peculiarly British aspects of the election, and its outcome, we are sure that our readers will prefer to await the comments of Mr. Shillito. But there is an international aspect to this parliamentary upheaval which demands immediate recognition. Does the rest of the world realize to what an extent the voters of Great Britain, by their return of Ramsay Macdonald to power, have altered, for the better, the whole direction and outlook of international affairs? Never have the possibilities of democracy been more strikingly illustrated than in this—that by the free choice of the people of one little island, the hopes and promises of all the rest of mankind are immediately advanced.

It is hardly too much to say that every international problem that has been exacerbating the nerves of humanity and tending to create future trouble takes on a new aspect with the arrival of a Macdonald government. You can study the situation as far away from London as Nanking or Singapore or Moscow, and everywhere the advent of labor makes men believe that a new day is at hand in which a new faith will seem reasonable. But the mind of mankind is not thinking, in the main, of these far-off places. It is thinking of the matters that have perched on the very doorstep of 10 Downing street for the past months—the intimate European and American issues which the tory government handled with such singular ineptness that, despite the obvious good will of a man like Mr. Baldwin, the air became full of ugly rumors and men went about asking whether "unthinkable" disasters were as unthinkable as had been said.

Think what it means, for example, to have a labor government on hand to deal with the surviving rumors of an Anglo-French military and naval understanding. Just what the original exchange between Sir Austen Chamberlain and France was, the public may never know. But who can forget the shock of outraged incredulity with which most of England received word of those unhappy negotiations? And how long might the appeasement of the nations have been delayed and hindered by the fear that enough remained, despite Mr. Baldwin's assurance, in the way of "unofficial conversations" to provide a genuine factor in a future crisis? Mr. Macdonald made it abundantly clear during his campaign that one of the first moves of a labor government would be to clear out of the foreign office and out of the British war and admiralty offices every last trace of the Anglo-French pact.

Think what it means to have a labor government take up the establishment and development of the Kellogg pact. We have spoken frankly on this before; surely no British feelings will now be hurt if we

repeat that the Chamberlain correspondence in relation to the pact, whatever its legal status, betrayed a degree of personal skepticism while Britain's foreign relations remained in tory hands that came nearer to sabotaging the pact than all the attacks leveled against it by all the jingoes and militarists of the rest of the world. A labor government, Mr. Macdonald assured the British electorate, would begin its foreign policy by wiping out the last vestige of doubt as to Britain's wholehearted participation in the outlawry of war. That, in itself, is enough to make this election of epochal importance to every living human being.

Think what it means to have a labor government take up, with President Hoover's administration, the problem of disarmament. Is it conceivable that the petty haggling, the straining at gnats and the swallowing of camels that has transformed the conferences at Geneva from efforts at disarmament into actual proposals for increased naval building, could go on with Mr. Macdonald in control of the British course? Indeed, on that very point the labor leader gave the most solemn assurances to the people of Britain, and it was in the light of those assurances that they have returned him to power.

Other questions of gravity are equally affected by the election. But these are cited to show how, in every case, the "impossibilities" of progress instantly disappear as Sir Austen Chamberlain steps out of the foreign office and Mr. Macdonald, or his nominee, steps in. For now there is to be a direction of foreign policy in British affairs that seeks peace with determination and with generosity of spirit. Complete cooperation with the pacific purposes of Mr. Hoover now becomes the normal expression of British diplomacy. Working together, Mr. Hoover and Mr. Macdonald should be able to take some giant strides toward a settled order of world peace.

The people of Britain seem to have sensed this, and to have voted for this. In the most illuminating dispatch which we have seen interpreting the election to the American public, Mr. Edward Price Bell, the dean of the foreign corps of the Chicago Daily News, says:

From the opening days of the campaign one could not mistake the trend of the national sentiment. All the while it ran resistlessly toward peace. Questions immediately domestic had their place in public—unemployment, slum clearance, education and social reform. But deep in the instincts of the people was the realization that these things hinge upon the peace of the world. . . . It was an anti-war election right up to the hilt. And right here we arrive at the secret of Prime Minister Baldwin's defeat. Not that Mr. Baldwin is or ever has been ill-natured or warlike. . . . He had ill-natured and warlike men in his cabinet—foolish men with their "spiritual homes" in the eighteenth century; men whose political education stopped in the era of George III and Lord North. . . . From the world standpoint, and especially from the British-American standpoint, the outlook on this side of the Atlantic hardly could be better. And it portends something further, the diplomatic departure needful to bring the entire world into the ambit of peaceful ideas and methods. . . . President Hoover must be given high credit for what has happened.

. . . His voice . . . is ringing around the world, and mankind is with him.

The world will not, of course, expect a political miracle of the new British government. After all, it is a minority government, and it will have to deal with problems of the utmost perplexity, both at home and abroad. Perhaps some of the problems that will most demand its attention, such as unemployment, are beyond any final political solution. But the world will not only expect some important things of the new government in the realm of international affairs; it sees those achievements as already beginning to take form. With this election it can be said that the true reconstruction of Europe begins. And Mr. Lloyd George, with all his balance of power, will hardly dare to interfere while Mr. Macdonald and his associates are making progress at this task.

The Case of Madame Schwimmer

THE full text of the majority and minority opinions of the supreme court in the case of Madame Schwimmer was not available at the time of the writing of the editorial paragraph which appeared in *The Christian Century* of June 5. Examination of these interesting and remarkable documents tempts to further discussion along two lines: the general tenor and value of the whole series of dissenting opinions of Justices Holmes and Brandeis—but that temptation must be put aside for the present; and pacifism as a disqualification for citizenship.

Madame Schwimmer, a Hungarian by birth, has been active in the cause of equal suffrage and other social reforms for a quarter of a century. She was the youngest member of the first convention of the International Woman's Suffrage alliance; Susan B. Anthony was the oldest. Ten years ago she was sent to Switzerland as Hungarian minister under the Karolyi government. The setting up in Budapest of the brief bolshevist regime under Bela Kun ended her diplomatic career, and the White reaction was equally hostile to her type of enlightened liberalism. Apparently in danger of her life, she was smuggled out of Hungary and took refuge in Vienna. She entered the United States on an emergency Austrian passport after all the facts had been presented to our state department and a written statement had been obtained that she would be admitted.

When, two years ago, the legality of her residence in the United States was questioned, her papers were examined and found to be regular. She has been engaged in lecturing and writing, largely for the Women's International league for peace and freedom. She is an avowed pacifist and has been known as such for many years. Her application for American citizenship was denied on this ground by the federal court for the northern district of Illinois; the circuit court of appeals reversed this decision and directed

the district court to grant her petition for citizenship; on further appeal by the immigration authorities to the supreme court of the United States, the decree of the circuit court of appeals was reversed and the original decree of the district court affirmed by a decision of six to three, Justices Holmes, Brandeis and Sanford dissenting.

The exclusion of Madame Schwimmer from citizenship rests wholly upon the ground that her conscientious objection to bearing arms constitutes a defect in her attachment to the principles of the constitution of the United States and an evidence that she is "not well disposed to the good order and happiness of the same." Her statement that she has "no nationalistic feeling" but instead a "cosmic consciousness of belonging to the human family" is doubtless at variance with the common mood of patriotism but can scarcely be construed by any sensible person to imply that the applicant is not attached to the principles of our constitution or not well disposed to the good order and happiness of the country of her deliberate choice. The world situation being what it is, the peace and happiness of any country is safer in the hands of people who have a consciousness of belonging to the human family than in the hands of those whose interests and sympathies are rigidly bounded by the national frontiers. At any rate, the naturalization law makes no requirement that applicants for citizenship shall abjure the principle of universal brotherhood, and the majority decision of the supreme court, while quoting her statement about "cosmic consciousness," makes no point of it. Its whole argument rests upon the fact that she declared that in no conceivable emergency, even to save her own life, would she take arms and kill a fellow man.

That a woman of fifty should be excluded from citizenship because she would not bear arms—something that no person of her sex has ever been asked to do by any civilized government, and that no person of her age of either sex has ever been required to do in any emergency that ever confronted this nation—might seem ridiculous enough to move the world to laughter if no deeper principle were involved. It is argued by the majority of the court that, even if there is no conceivable possibility of her being called upon personally to do what she says that she has conscientious scruples against doing, still her avowal of unwillingness to bear arms might influence others, possible combatants, to adopt similar principles. So it might. And so it may whether she is a citizen or not. She is here. She can talk—eloquently and in several languages. And this appallingly stupid decision has put behind her a sounding-board which will make her voice heard as it never could have been without it.

If the supreme court considers that it is its duty to prevent this country from being influenced by the arguments of those who believe that the use of arms does not contribute to its good order and happiness but to its disorder and misery, then it should go farther than merely to deny citizenship to such persons. It should devise means to stop their mouths, put them

incommunicado, or expel them from the country.

But here again difficulties arise. Madame Schwimmer cannot be legally expelled because she is here legally, admitted on a passport which has already been scrutinized and approved by the state department. To be sure, the immigration authorities, now so delicately sensitive to an applicant's possible failure to live up to what they conceive to be an implication of our laws in some remote contingency, sometimes pay little enough attention to the laws to which they are now so devoted—as when, in admitting Madame Schwimmer's countryman, Karolyi, they specified that he must not talk about matters which everybody else in the country was perfectly free to discuss. Still, they can scarcely go the length of expelling from the country one whose right to be here they have already confirmed. And to prevent her from talking—to issue, let us say, an injunction against any utterance of her opinions on war—would be to come into collision with a principle of our constitution which is so well established and so widely known that it can scarcely be doubted that even the majority of the supreme court is familiar with it, namely, the right of free speech.

The principles of the American constitution are the principles of democratic government, of equal rights and equal justice for all, of government of, for and by the people. For these principles Madame Schwimmer has been a valiant and effective contender both before and after her arrival upon our shores. The court does not deny it. The majority opinion recounts that "she expressed steadfast opposition to any undemocratic form of government like proletariat, fascist, white terror, or military dictatorship," and finds no ground upon which to impugn the sincerity of that declaration. She is sound enough upon all the principles of American government except that principle which the government itself has lately repudiated—the principle that it is the right of governments to go to war and therefore the duty of citizens to fight.

Is it superfluous to remind the learned justices that treaties duly ratified are part of the organic law of the country? And that the recently ratified treaty outlawing war is as much a part of that body of law of the United States as any other law? And that, in declaring that unwillingness to engage in war—which this government has by solemn enactment renounced as an instrument of national policy—indicates lack of devotion to the good order and happiness of the United States and lack of attachment to the principles of its constitution, the justices have shown themselves singularly insensitive to their own duty of enforcing and defending the law outlawing war?

The United States is now officially and avowedly on a peace basis. It has been written into the supreme law of the land that war is abandoned and that methods of reason and good will are adopted as the sole means of adjudicating international differences. This is not now a matter of pious sentiment. It is law. It is our law. It is a part of that body of law which the

naturalization act requires every applicant for naturalization to swear to "support and defend against all enemies, foreign and domestic." You cannot support and defend a law against war by taking up arms for it. The courts, district, circuit and supreme, would be showing far more true faith and allegiance to the constitution of the United States and to its present system of government by inquiring of applicants for naturalization whether they will "support and defend against all enemies, foreign and domestic," this principle of non-violent settlement of international controversies, than by framing remote hypothetical questions as to whether, "if you were a nurse caring for a wounded American soldier and observed an armed enemy approaching, you would take up a pistol and shoot the enemy." The danger to this country from a woman who says that in such a case she would interpose her body to save the soldier but would not kill the enemy because she would rather be killed than kill, is not a danger that any sensible person will take very seriously. Especially in the case of a woman whose pacifism is such a personal matter that she says: "I do not care how many other women fight, because I consider it a question of conscience." The danger of war is a real danger. It is built into our habits of thought, wrought into our conventional and unthinking patriotism, supported by elaborate and expensive institutions. But we have a new law—the law of peace. Those who bear true faith and allegiance to this nation now and who support and defend its institutions most loyally are not those who express the greatest willingness to fight, but those who are most loyal to the new law of peace—our law.

The Beefsteak

A Parable of Safed the Sage

ONCE upon a time there was a Restaurant which was equipped with Hot and Cold Running Waiters. And the Waiters were accustomed to wait, and so were the Guests.

And there was a day when I was there, and a man entered, and he said, I desire a Steak, and I want it today and not tomorrow, for I am about to take a Train.

And while he waited, he sang softly concerning the Waiter, saying, He never came back, he never came back, he never came back any more; but his neck I will break if he bring not that Steak when we meet on that Beautiful Shore.

And it came to pass after a time that the Waiter returned. And the man said, Art thou the same Lad that took mine Order for a Steak?

And the Waiter answered and said, I am.

And the man said, Thou must pardon me for the question. Thou hast grown.

And the Waiter said, Art thou ready for thy Steak?

And he served the Steak.

And the man essayed to cut it, and he said, The Steak also hath grown; and it is old and tough.

But he was hungry and he ate, and the meal was not a Total Loss.

And the man said, Such is life. They also serve who only stand and wait, and a large part of the service for which one payeth well is of that sort. And he who fileth an order for Success and waiteth for it to come must often find that when it cometh it is Too Tough to Cut.

Now I sate at a table near at hand, and I said, My friend, thou hast some reason for thy complaint, and I also have suffered here and elsewhere by reason of the Alacrity which Waiters display in Quiescence. For there are few things so stationary as some Waiters. Nevertheless, we have eaten and are refreshed, and the price of the meal is within our means, and we still have time for our Train.

And he said, Thou hast well spoken. And it was not so bad a meal at that.

And I said, May it be so with thy life's Success. And though it be somewhat toughened by reason of the delay, I trust thy Knife may be sharp and thy Digestion good. And I hope that Success for thee is not very far away.

And he said, I thank thee for thy good wishes, and as for the Success, it is not so bad or remote as it might be. Fare thee well.

And I said, I rather think thou wilt gain Success and enjoy it. Fare thee well.

And if the Steaks were slow in coming and rather Tough when they came, still were we each the better for each other's good wishes.

And if the wait be long and the Steak be tough, there is no use making matters worse by fretting about them.

To Be Yourself

I—The road is narrowing down.

MYSELF—You still enjoy your friends.

I—Soon there will not be room for them.

MYSELF—You still have those that are most dear to you.

I—Can I not linger with them here?

MYSELF—You must go on.

I—Narrower and narrower still. Good-bye, my dears.

MYSELF—Be brave. You must go on.

I—And now this narrow bridge. It's just for one.

Why must I leave them all and go across alone?

MYSELF—To be yourself. . . . Now just another step . . . and . . . there.

I—Why, there you are, my friends. How different you look now. I see much more in you than ever before.

MYSELF—You had to leave them all to be yourself and find them all.

ARTHUR B. RHINOW.

Religion and Political Corruption

By Harry F. Ward

IN the decade since the great war the morality of our public affairs has sunk to the lowest recorded point. Concerning the plundering of the nation's wealth and the prostitution of public office for private gain not half has ever been told, or ever will be told, in public. This kind of corruption was to be expected. War is the reversal of several established moral values and this distortion cannot be confined to military procedure. It was after the civil war that the mechanism of organized graft in our business and government was put together. Exposed, discredited and hampered in the decade before the world conflict, it was then given security and a wider field from which to gather its gains. By the passions of the war the secret vices of our political life were suddenly stimulated, by its greater immoralities they were screened, and in comparison with them were condoned or justified. What we call patriotism proved ample enough for a time to shelter all our scoundrels, and still protects some of them.

Conscience Sleeps

From this fever there is recovery, if its own crude surgery of blood-letting does not go too far. But the record shows a more serious condition in our public life. As soon as some of the facts concerning the corruption began to come to the surface, there came with them a filthy mess of evasions and denials from supposedly upright men who are now proven to have had knowledge, more or less specific, of the wrongdoing. Others—counted honorable—who had been ignorant, now obstructed or opposed exposure. Still others, high minded public servants, kept inglorious silence or uttered perfunctory truisms. Therefore, unawakened by its guardians, the public conscience sleeps and is in danger. What kind of disease is this? And what treatment for it has a religion that claims to extend its cure of souls to the corporate life?

The road to discovery lies through an examination of the behavior of men who belong to the churches and on occasion speak for them. The Protestant denominations—the Roman Catholics and the Jews can speak for themselves—have had products of their teaching and preaching at the center of each aspect of our recent corruption. One of the chief figures in the organized plunder was given an honorary degree by a denominational college after the exposure of the nature of his public activities. Another, who escaped the penitentiary only because the time limit on conviction for his offense ran out, was welcomed by his home church in a tearful reception, not in penitence but with joyful telling of how he had there been converted and had grown up working for the church and helping everybody in it. It was a national leader in his denomination, a former cabinet officer,

who was forced by the exposure of facts he had concealed to admit to a senate committee that his previous testimony was misleading. These men represent three different denominations, and the list could be extended. To the contributory silence, the tragic failure to awaken the public from its apathy, each of the larger Protestant sects, from Quakers to Episcopalian, lends a distinguished name. And how much support is there also in the political rank and file, men who are tired of muckraking and don't want business disturbed? And what support from the pulpit?

Challenging Questions

Of course these facts are not a measure of the political morality of the Protestant churches, but they are some indication of how it functions at determining points of our public life. This is a situation in which the overworked statistical, profit-and-loss method is futile. Suppose the churches could show, in the scanty ranks of those who have sought against fearful odds to stem the tide of corruption and break the inertia toward it, an equal number of equally prominent names with those from their folds who have participated, indirectly profited, or kept silent. What then? If they want to know how to cure the disease of political corruption, to raise the tone of public morality, the churches will need to stop thinking in terms of credit and discredit. They will need to ask themselves how it is that from their ranks should come any crooked machine politicians; how and why it happens that any ministers and congregations should not recognize and name these men for what they are rather than delight to do them honor; for what reasons the best characters they have contributed to public activities remain mute and inactive when evil stalks abroad with its challenge.

These questions are equally urgent for both the modern and the traditional approaches to the problem of the relation of organized religion to public affairs. In this matter the traditional reliance of the churches is upon good men in office. They are to be the saving salt. Yet when decay appeared, most of our best men in public life were plainly no guardians of the public morality. If they did not know what was going on they were either politically incompetent or morally obtuse. If they did know, they were time-serving and craven. But if the salt has lost its savor. . . .

Church and Social Order

The newer approach to the problem seeks to make religion a conscious participant in the actual organization of public life. For a generation there has been increasing acceptance of the idea that the churches are commissioned to bring about the Christianizing of the social order, including its political machinery,

conduct and thinking. This is a new objective only to modern individualists. From Augustine to Calvin, from Calvin to the Federal council of churches, the followers of Jesus have found themselves of necessity concerned with the organization of public affairs. The Christian ethic, for all its focus upon the person, and indeed because thereof, finds itself engaged with corporate morals. So for nearly a generation we have talked of Christian citizenship and given it space in our programs and curricula. Some of these present political leaders who have betrayed us or failed us have been exposed to this emphasis and passed through this training. At least two of the lowest type of machine politicians at Washington were not many years ago sectional leaders in the young people's societies of their denominations. Why then do these men act or fail to act as they do? Has the leaven been devitalized before or after it touched them?

The answer to these questions must partially be sought in the religious habit of indulging in generalities which begin largely as abstractions and end as platitudes. In this we are not sinners above all those who follow intellectual pursuits. It is one of the vices of those who spend more time in thinking about things than in doing them. The traditional phrases of our American political faith are still in good working order in many a political science classroom as well as on the election platform, but the machine really runs on a different basis. In my college days, in a dry town, we used to say that there was only one difference between the conventions of the two political parties; they both opened with prayer, but one closed with a keg of beer. If the saints who voted the straight ticket suspected the beer they certainly never dreamed of the similarity in methods and results, they never knew of Lincoln Steffens' findings that the power behind the corrupt political machine in each city he investigated was the good people and their purposes.

Party Loyalty

Recently a student who served as watcher on election day, and saw how votes were both bought and suppressed, has told us how different what he saw was from what he had heard at home and in college, and he might have added in church. Still more recently an instructor has given us a first-hand, close-up picture of how state legislators behave in his state, and his account certainly does not tally with the way we usually talk about our political parties in church circles. I well remember the reaction of a personally delightful member of an official board to a similar attempt at picturing the concrete reality in a certain election: "Even if the candidate of my party is a rascal, I don't want to know it. All I need to know is that he is the regular nominee." How much does this ignoring of the actual methods by which political results are obtained still persist in our discussion of Christian citizenship? And how much does the separation of general principles from local facts ac-

count for a generation of politicians, attached more or less to the churches, who mouth moral truisms while they practice or profit by corruption, who talk and vote dry while they act wet?

At the other pole from this defective emotional idealism is the danger of mere intellectualism. We are growing a generation that is immersing itself in facts and absorbing itself in method, that rejects the bunk and demands concrete reality. But the question is whether the capacity to discover mere emotionalism and trace its workings is also the incapacity for moral indignation. To get sufficient satisfaction in merely knowing the facts in a situation where action is required is to develop sophistication, not wisdom. It is challenging to remember that thirty years ago our sociologists were showing us the facts of corporate sin, today they are asking whether sin exists. It is time for the devotees of the factual approach to ask themselves whether they are developing any more capacity for moral insight, judgment and action in the vital issues of our public life than the sentimental evangelicals whose futility they deplore. It is time to ask whether the method which religious education has taken over from secular education is complete in itself, and sufficient for the removal and prevention of the disease that now afflicts the body politic.

Helping One's Friends

Another part of the answer to the question, why the churches find themselves associated with political corruption, lies in their relation to the virtue of loyalty. This is the quality which holds associated life together and, expressed in mutual aid, then builds it up. This is the supreme virtue of the politician, and also by inversion his destroying vice. "I did nothing wrong; I only helped my friends," was the revealing word of one of them who recently secured a dubious acquittal from a charge of graft. The eminent men who held their peace during our recent political scandals did it from fear of hurting the party. They defended their recreancy to themselves by the rationalization that to weaken the party would be to injure the country. Their loyalties were hopelessly confused. That is the explanation of the conduct of a certain senator, as volatile on the platforms of his denomination as on the floor of the senate, who there admitted that he had deliberately made an untrue statement to the reporters on a matter of vital importance to the nation. The gang politician has no such trouble. For him the party exists to help its members, his friends and fellow workers. When these men belong to the church, their attitude and conduct mean that religion has never given them any working conception of loyalty higher than that of the boy gang. Indeed, when a congregation throws the slobber of its tears around a cheap crook, or a denominational college bestows its dubious honors upon a magnificent plunderer, in both cases merely because he is "one of ours," it is thereby demonstrated that the fellowship of the church has itself risen no higher than a gang loyalty.

For some time, the denominations in their world service activities have been developing a loyalty higher than mere national allegiance. In some degree they have learned to practice that loftier ethic by submerging at certain points their own denominational interests in the larger religious need. What then does it mean that many of their eminent laymen are still thinking of the national well-being so much in terms of party welfare that they will not even denounce the revealed sins of their party machine? Clearly, the extension of loyalty from the nation to mankind is dependent upon the capacity to achieve a proper hierarchy of loyalties within the nation. If the churches want to get rid of one of the roots of the political corruption they will need to discover how to do in this complex modern world what Jesus did with the deep affection between himself and his mother—set it to work in a wider field without losing it at home.

The Profit Motive

The other root of the matter, besides this question of loyalty, is the fact that politics and parties, like almost everything else in a pecuniary society, are organized for profit. Political corruption is only another form of money-making, and in a time of so

much unearned income it naturally increases and is tolerated. "Anybody else would do the same if he had the chance. These fellows got found out, that's all," is too often the attitude. Here we face the god of this world, and the question is, what are the churches doing about him? Are they making it clear to a bewildered generation just how it is confusedly trying to serve both God and mammon, and what are the inevitable consequences of that contradictory attempt? In this particular issue, are they analyzing the various ways of money-making in the acquisitive society in order to make it clear just what difference there is or is not between various kinds of unearned income in politics and in business? What are they doing about the false standards of living for whose sake most of the corruption is planned and perpetrated, or unconsciously slipped into? Are they exposing the increasingly popular fallacy which says that if government protects money-making the social well-being will indirectly follow, but if the people seek consciously and directly to use government as an instrument to achieve the common welfare they can only fail? At this point, down underneath the concrete facts of political corruption, religion faces a challenge concerning the ends of human existence and the creative capacities of mankind.

The South Pays for Its New Mills

By Alva W. Taylor

THE STRIKES in the cotton mills of the Piedmont are apparently over. They were not a fundamental protest against long days, small wages and autocratic control, but sporadic uprisings against the "stretcher system." The "stretcher system" was introduced by the modern scientific management engineer. He holds the stop watch over the worker's movements, cuts out wasted motion, adjusts the machine tender to the turn and speed of the machine, makes him a better automaton and thus increases the number of machines he can tend. The number of looms cared for by the single worker was increased and along with it the tension and monotony of the work. So came the sporadic strikes—uprisings within the mills without "outside agitators." The union leaders came in "to help" and with a hope that the unrest could be made to count toward permanent organization.

It may have counted somewhat in the long contest but it has apparently not counted much immediately toward unionization. The radical National Textile Workers followed certain of their old enemies down from Massachusetts, but apparently did more harm than good by stimulating fear of all unionization. The Piedmont mill worker will not be easy to organize in this generation. He brings into the mill the

individualism of his rural life and the tradition of an old Anglo-Saxon independence. The old south's paternalism is still unquestioned by him and the Yankee who "comes down" to organize is often referred to as a "foreigner."

Remaking the Piedmont

The Piedmont is the seat of the new southern empire. A sure fall of rain in the mountain headwaters, with a short, sharp flow toward the sea, provides cheap hydro-electric power. The few who had money and vision have reaped great fortunes from its development, but it is still cheap power requiring no stokers, belts, pulleys or cumbersome factory machinery. A long, thin wire, a small, compact motor on each machine, the turn of a switch and the energy of yonder waterfall is transmuted into a whirring medley of machinery. Every farm grows cotton along the entire unbroken stretch from Virginia to Georgia and from the mountains to the sea. The moist air is such as cotton spinning requires.

On the east lies the ocean with its ports for lading and along the coast line from Richmond to Boston are millions of folk and most of America's great business centers. In addition to it all, between the mountains and the salt marshes are a multitude of "poor

"whites"—tenants, croppers, casual workers, hill farmers—to whom a little money is a luxury and long hours and hard work no novelty. Cheap power, cheap labor, favorable climate and a quick haul to markets, with the raw material hard by, have within a few years transferred half the cotton milling of the country to the south.

Down from the Hills

A twelve hour day and a twelve dollar week sound as bad as they are, to say the least. When put in contrast with the twelve dollar per day wage of certain city craftsmen and the forty or forty-four hour week of some hundreds of thousands of unionized workers in the north, nothing could look much worse. When put into relation to the long hours and short income of the tenant farmer or the cropper on worn-out soil, they make a different picture. Mothers and children at work in factories is far from ideal, but these mothers and children always worked on the farms. The traveler in the Blue Ridge mountains often sees as many women and girls in the little hill-side fields as men. Cotton growing on the Piedmont tenant farm takes every hand into the fields from the father to the eight year old child. The work is hard, the hours long in season, the cash income small, and the dwelling place in most cases a cabin.

It is such as these that chambers of commerce and boosters' clubs have advertised to northern capital as furnishing a perennial supply of unemployed labor, cheap, white, Anglo-Saxon, and eager for jobs and individualistic, i.e., unorganizable by unions. And let the reader remember that it is northern capital that is answering the invitation. Most of the money comes from the north and so does much of the management. It is the old New England cotton mill employer that wants cheap, Anglo-Saxon, unorganizable labor in the south. He wants to get rid of unionism; he wants to run his own business in his own way and on the old arbitrary hire and fire principle. Those in the south who think only in terms of business and then more business send out the lure, but the great body of public opinion in this new south resents the development as an exploitation of their folks by those whose only object is the making of money. They do not see the point in building up fortunes in New York and Boston, or even in Atlanta and Richmond, if the masses do not directly share in the new prosperity.

From Farm to Mill

The Piedmont mill worker has not, as a rule, suffered a loss in his living conditions. He came from the farm where as tenant, cropper or the operator of a small hillside mountain plot he knew long hours, hard work, small income and all the hit and miss luck that storm, drought, insects and falling markets bring. His home was a cabin, his bill of fare simple, and his wardrobe a few cheap garments. His wife and children shared his toil in the field and his straitened

life in the cabin. School terms were short and arranged to fit around the seasonal periods when the crop demanded the help of all hands. The labor of women and children is nothing new to him and dependence upon a richer man who owned the things with which he toiled was the rule.

When such a man comes to the mill village, living in a poor sort of house is not new. The day in the mill may be ten or twelve hours, but he has always worked that long a day. His wife goes to work in the mill, but then, she has always worked more or less in the cotton field. His children quit school young and go to the mill, but then, they always did quit young and they always worked in the field. Long hours are not new, nor is the labor of wife and child. The toil of the family at the mill brings more ready cash than ever did toil on the farm. "It's just gran'," said an old lady. "Better'n hoe'n cotton. Folks livin' right at ye, and ye don't have to bother about the weather." "There's better money in mill work, and that's mor'n you can say about farmin'," said the head of a family.

The Mill Village

There is another side, of course, and it is quite generally expressed—"you sure have to slave your life away at the mill, and you get nothing for it," sums it up. The average wage in North Carolina was found by the federal department of labor to be about \$14 per week for women and less than \$18 for men, while in South Carolina it was about two dollars per week less. The old North state permits and quite generally uses the sixty hour week while South Carolina puts the legal limit at fifty-five hours. Few of the children get beyond the sixth grade in school and an appalling number of those above ten years are either illiterate or can only just read and write. School facilities are increasing, especially in North Carolina, but most of the mill villages still have the mill school, and Dr. John Cook, himself a southern school official, in his "Study of the Mill Schools of North Carolina" says that in every case the mill school is inferior to the public school. "The mill must have hands," say the more frank of the managers. So the mill gets hands, the poor folk get jobs and the future generation—well, it is of the quintessence of laissez faire for the future generation to look out for itself.

There is virtue in the cotton mill village. It escapes the crowding of the industrial city. There are no tenements, no milling streets, no crowded street cars, no soot-laden atmosphere. The air is fresh, each dwelling place has a yard of its own, the sun shines bright, there is room for a garden and flowers and the possibility of some neighborly living. As an adventure in the de-urbanization of industry it is all to the good when the owners try to make it so.

The evil comes not from the mill owners building the village; it comes from the ownership being used as a means of duress upon the workers. When the boss tells you to work or get out of your home, when

it is a rule that mill owned homes must send children to the mill, when private ownership of your own abode is not permitted, when the school is made a feeder for the mill, the necessity that compelled the mill owner to provide homes is turned into a feudal tyranny that ties the worker to the mill.

One of the better type of managers was showing me his mill village. He was a hearty, bluff, big-hearted man on the sunny side of the hill. He belonged to the old southern chivalry and was brought up in the traditions of the slave plantations of his fathers. He liked to talk religion and was a big democrat, dry, hundred per cent, reconstructed, and one of the state's best citizens. His mill was largely northern owned and he was not overfond of his employers. He did not like the money nexus so well as they did. He liked to be a human being, governing a lot of other human beings to be sure, but "for their own good."

The Dangers of "Getting Funny"

He took me to the nursery first. It was spick, span and spotless, filled with urchins, bathed, dressed, fed a balanced ration and cared for by a trained nurse. He cracked their chins, patted their heads, and radiated paternal satisfaction. "Where are their mothers?" I asked in mock ignorance. "At work," he said bluffly, "the kids are better off here than with their ignorant mothers." We went all over the big, red-brick school house. Nothing was left undone in building, equipment or staffing, but there was no high school. Hard by was a fine community house under construction. Across the gulley was the big mill, a low, long, vine clad oblong of window and red brick wall. Two church spires rose above the houses. The homes were of three and four rooms, more or less uniform in porch, room and roof but all painted, plumbed and with a small yard. In every yard was a flower bed, mostly filled with petunias.

"Who built the school?" I asked. "We did," he replied. "Who hires the teachers?" "I do." "Who fires them?" "I do if they need it." "Who fixes the school program?" "They do; that's what I hire them for." "You are building the community house, I presume?" "I am." "Who will run it?" "I will hire an expert to run it." "Who built the churches?" "Oh, we let the people build their own churches." "Did you help?" "Yes, we always help." "Who gave the most, you or the people?" "I reckon we did; we wanted them to have good churches." "Who hires the preachers?" "The members hire them." "Who pays them?" "They do; we help." "Who gives the most?" "Oh, I reckon we do; we want them to have good preachers." "Who fires them?" "They do unless one gets funny, then I do." "How about the Y. M. C. A.?" "Haven't got any Y. M. C. A." "Thought I saw one down there." "No, you didn't; was once but it is a warehouse now. Had a little secretary who got funny, so I fired him." "Did you ever fire a preacher?" "Yes a little Methodist got funny once and I

let him out." I later found that "getting funny" meant "interfering" on behalf of the mill workers when they had complaints. "How did you get them to keep such nice yards and petunia beds; do you offer prizes for the best?" "No, tried that once; some would and some wouldn't and the street looked ragged, so I just hire it done for 'em and make it look right." Later I found he liked petunias.

Business or Humanity First?

Most of the south wants the new industries. The coming of capital is welcomed. Old cities are becoming new—made over into cosmopolitan types in office structure, parking, street making and school building. Clearing house balances are mounting. North Carolina is now second only to New York as a federal taxpayer. Rural hamlets are becoming mill villages and country towns are being transformed into neat little cities. The old faith of laissez faire is the dominant social creed.

Not all of southern leadership shares this blind faith. Recently one of the religious and social leaders said in a public address that if northern capital was coming down to exploit the humble working folk he resented the intrusion and wished it would stay out. A former mayor of one of the largest cities said he wanted the industries but not at the price his fellow men of the working class were paying. Many editors are voicing this note today. They say frankly that poor wages and long hours are the exploitation of human beings and they remind their business constituency that poor incomes for the consuming multitudes never yet brought prosperity to merchants and the smaller business men. The religious leadership inclines strongly to stand on the statement of the more than two score outstanding churchmen challenging industrial management to improve "social and economic conditions, especially in the textile industry."

Fraternnalism Is Coming

The denunciation of the appeal, at the time it was issued, was the voice of reaction. The gradual tendency to adopt its counsel is less vocal but more gratifying. The long working day, the leftovers of the seven day week, the employment of young children and the night work of women, all denounced in the appeal, are now under criticism by many of the owners themselves, and those quiet men and women who labor among the mill people in church, school and social agency are hopeful that the steady pressure they are applying, howsoever gently, will win a better way and bring a better day for all the workers. It may be a long time before unions are recognized, or even desired by most of the workers, and that day may be postponed by the adoption of shop committees and the consultation of managers with the people who toil, but paternalism, even well meant and benevolent paternalism, must, in time, give way to fraternnalism even in industry.

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From a Galilean Boy's Notebook

By D. Elton Trueblood

TODAY I found a little lamb that had broken its leg among some rocks. I sat down and played with it and tried to make the poor lamb happy. After a while, I saw an old shepherd hunting for the lamb, so I called to him, and when he saw the little thing he picked it up in his arms, ever so tenderly. He talked with me a long while and told me a great many stories about his sheep. He was so kind, and yet strong. He said he knew all of his sheep by name and had left the others grazing, where they could take care of themselves, because he was sure something had happened to this little baby lamb. I think I shall never forget him.

I am surprised to see how little people think about great matters. Even my parents do not practice our faith in deadly earnest. Of course they observe most of the feasts and attend the synagogue, but their main thoughts go to business and home cares. Last week we all went to Jerusalem to worship at the great temple. The glory of the temple held me there almost against my will. I found myself among the learned rabbis, fascinated by their talk. They discussed the deeper matters of the law and the Great Day of Jehovah, and they didn't seem to mind when I talked, too. I just couldn't leave. My parents were a bit angry and thought it strange that a boy of twelve should be interested in such matters. They don't seem to realize that God's business is the greatest business in the world and the one business that cannot wait. What profit would there be in gaining wealth if our very souls were lost in the meantime? How small our personal cares seem in contrast with the destiny of the nation!

I have been reading the scripture a great deal lately and I am troubled. We haven't taken heed to what the prophets have said. We may be living right now on the verge of some great event. My father and mother do not seem to understand how I feel. They are glad for me to be interested in religious matters and they are very proud of me, but they don't want me to be so serious. They think I should leave these matters to men who know. They ask how I can expect to understand things that even the learned doctors can't decide. Am I right or are they?

It is difficult to speak of the days I have just been living through. My father became ill four weeks ago and yesterday he passed away. He has been a good father, and I believe he understood me a little better than anyone else did. Even when he chided me for my grown up ways and my seriousness, there was an understanding twinkle in his eye. He was not an educated man as I have hoped to be some day, but he was a good workman, and he taught me many things.

I am glad for what he has taught me about his work, for now I can carry on the shop and support the others. Someone must do it and the job falls to me, though it ruins my hope of being a rabbi. If I can make plows and ox yokes as faithfully as my father did I shall be doing well.

Father never said much about our religion, but he told me a great deal by his actions. His firm faith in Jehovah, his hope for the redeeming of Israel, and his love of the ancient prophets were great and noble, even if he was only a carpenter. I long for the day to come when I can speak to multitudes about these things, but I may as well give up such thoughts and confine myself to the streets of Nazareth. I wonder if Jehovah is as kind as my father was.

Sometimes I think it will take a long, long while for the glory of Israel to be restored. For several weeks I have been watching the growth of some grain near the shop. Every day I look out of the window, while I am at work, to see what progress it has made. I can never see the plant grow, but every day it is slightly more advanced. It started from tiny beginnings, at last coming to blossom and seed. I wonder if that is the way the kingdom grows.

A stranger spoke in our synagogue today. He was a Pharisee. He urged us to be more faithful in observing the law of Jehovah. I am afraid many of us have been very lax and have not fully appreciated our ancient faith. I am going to be more careful about observances in the future. I must give up my sabbath walks in the fields.

Last evening I watched some little birds hatching. I happened along at just the right time. One moment there was only an egg, the next a living, moving creature. Can it be that the kingdom will come that way? Maybe it will be more like the hatching bird than the growing grain. I read today the words of the prophet Isaiah about the acceptable year of the Lord, when the captives are to be set free and good news will come to the poor. Maybe that time will come soon, and the old order will pass away. It is so hard to know. If only God would send us a prophet for our day! Speaking of birds, isn't it wonderful to see how Jehovah cares for them. I couldn't help noticing that the little birds I saw were already clothed and they didn't have to worry or fret. If God takes care of them, won't he take care of us, too? I have worried about these things too much; I must have more faith.

It seems to me that some of the older men in Nazareth pray loudly because they like to hear their

voices and want to be in prominent positions. It often sounds as though they were trying to impress men with their words, instead of attempting to talk to God. It is hard to be good. Can a man pray aloud and be sincere? I don't know. I only know that my worship is most real to me when I am utterly alone.

The goodness of God isn't always appreciated. At first that seemed strange to me, but I sowed some seeds a few weeks ago and now I understand. They didn't all come up. It takes more than seed to make plants; there must also be a good soil.

The time has come and gone for another visit to Jerusalem. It is always a great experience to me. I come home each time more filled with zeal for the true religion. But so many things are disgusting.

In Jerusalem I saw some of our neighbors acting very pious, but I know how they live. They cheat their customers when they can, but they are very careful about the matters of ritual. I think we ought to keep the law, but to keep its letter is not enough. To live and to forgive are the weightier matters of the law.

Sometimes I feel so lonely. No one else in Nazareth seems to feel as I do. Maybe I am foolish to bother my young head about such matters. Mother says I am. I'm afraid she will never understand. James and Joses think I am crazy, because I spend so much time alone thinking and reading. I find that I like little children best as companions. They love me and don't argue. I wonder if I should always be a carpenter.

B O O K S

THE STORY OF RELIGION, AS TOLD IN THE LIVES OF ITS LEADERS. By Charles Francis Potter. Simon & Schuster, \$5.00.

IT WAS INEVITABLE that an attempt should be made to duplicate the spectacular success of Dr. Durant's "Story of Philosophy" by a "Story of Religion" conceived and executed upon the same general lines. This is it. The same biographical method, the same size and appearance, the same publisher, and the same price. May it have the same success! And yet the author of this volume faced a much more difficult task. Opinions differ as to how adequately the whole course of philosophy may be represented by studies of the lives and minds of a dozen or fifteen of the world's greatest thinkers. But certainly the history of reflective thinking lends itself to such a method much more readily than the history of that whole complex of thoughts, feelings, attitudes and events which we call religion.

Fundamental to Dr. Potter's view of religion is the idea that religion is a developing phase of normal human nature. He is tolerant and reverent toward beliefs other than his own, and hesitant about applying the term "superstition" or any other opprobrious epithet to any faith, but his own interpretation of their miracles, theophanies, revelations and wonder-tales is thoroughly naturalistic. This, of course, applies to the Hebrew and Christian religions no less than to the others. Christianity is one chapter in the history of religion. If more space is devoted to it than to others—it has, in fact, eight of the seventeen chapters in the book—it is not because it is in any sense unique but because it is more important to the readers to whom this book is addressed. As to Jesus: "Christendom has ever been divided, and probably will be for centuries yet, into a majority which believes Jesus to have been really God himself and a minority which believes him to have been a man who lived as if God were his Father and taught others to live that way. Those of the party of the majority have frequently said that those of the minority were not real Christians. The members of the minority have usually retorted that they hold to the religion of Jesus rather than the religion about Jesus. And there the matter hangs at present." This is surely a sufficiently non-dogmatic statement of the case. But the author does not leave his own

view in doubt: "(Jesus) tried his best to proclaim his oneness with humanity. In fact, his message was plainly that he was not to be taken as unique, but rather as an example of what other men could be if they wished."

The author is an avowed humanist, and is about to establish the "First Humanist Society of New York." This does not at all mean that he discounts the value of the religious experiences of men who have held to supernaturalism in its most pronounced forms. On the contrary, one finds a constant insistence upon the genuineness and worth of such experiences as those, for example, of Paul and Wesley. "The great source of John Wesley's power was prayer." Wesley's "methodical and voluminous records of the religious experiences of himself and others may some day give us the key to this universal and infinitely precious but not yet understood phenomenon called religion," not because his explanation of these experiences was correct but because he gave a mighty impulse to the collection of authentic data upon which scientific thought can operate.

There are too many gaps in the record to permit it to be wholly satisfactory as a "story of religion." There is, for example, no account of the rise of the Catholic church, no treatment of the medieval period except a not very illuminating chapter on Thomas Aquinas, and no mention whatever of the fortunes of Catholicism since the thirteenth century except such references as are purely incidental to the treatment of certain Protestant leaders. The great institution of monasticism goes almost unnoticed. No attention is given to the expansion of Christianity, and little to the relations between religion and the social situation from age to age. These are not faults of the author but of the method. The biographical method has its merits, chief of which is that it makes possible the vivid and concrete presentation of the most important religious ideas and points of view as these were embodied in the personalities of the creative thinkers who introduced them; but a great part of the story of religion consists of the record of what happened to these ideas after they were introduced, and what organizations crystallized around them, and how they functioned in the world. The section on America is confined almost entirely to what most readers would consider religious abnormalities. They are chosen, of course,

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not because they are abnormal (if they are) but because they are new movements. But surely telling the story of Channing, Joseph Smith, William Miller and the "end of the world," Robert G. Ingersoll, Phineas Quimby and Mrs. Eddy, is not telling the story of religion in America.

WINFRED ERNEST GARRISON.

Books in Brief

A Bible Atlas: a Manual of Biblical Geography and History, by Jesse Lyman Hurlbut (Rand McNally & Co., \$3.50). The maps and text of this standard work have been revised to incorporate the results of research down to 1928. Besides maps, it contains a wealth of pictures, charts, diagrams and other illustrative and descriptive material. Teachers and students will find it useful.

The Gospel Message in Great Pictures, by James Carter (Funk & Wagnalls, \$2.00). Fifteen sermons based on as many great religious pictures.

The Gospel Message in Great Poems, by Walter R. Gobrecht (Funk & Wagnalls, \$2.00). The preacher has chosen eighteen poems to give direction to his thought in a series of sermons. Some of the poems are great and familiar ones, others less familiar, a few are hymns. The method might well be more frequently employed. What better text, for

example, for a sermon on war than Richard Le Gallienne's "War I abhor"?

The Whisper of a Name, by Marie Le Franc (Bobbs Merrill, \$2.00). The Femina prize novel, translated from the French. A story, beautiful in its simplicity and in the lyrical quality of its style, of the reawakening of a mind darkened by shell-shock. The scene is on the Breton coast.

The Battle of Behaviorism, by John B. Watson and William McDougall (W. W. Norton & Co., \$1.00). The text of a famous debate between the best known exponent and the best known opponent of behaviorism. Buy it, if you want the gist of the matter in a nutshell. McDougall is the more slashing debater. In fact, Watson does not debate at all but merely states his theory in the simplest terms. By the rules of debate, he should have had opportunity for a rebuttal. Instead, McDougall adds a postscript to rub salt into his adversary's wounds.

Tongues of Fire, a Bible composed of sacred Scriptures of the Pagan World, compiled by Grace H. Turnbull (Macmillan, \$3.50). Extracts from the Egyptian book of wisdom, the Upanishads, the books of (or representing) Zoroaster, Confucius, Lao-Tzu, Buddha, Mohammed, Manu, and other oriental teachers, and selections from Plato, Plotinus, Seneca, Epictetus and Marcus Aurelius. A useful and inspiring compilation of ancient wisdom, and a remarkable piece of editing for an author who is primarily a sculptor and painter.

CORRESPONDENCE

A Pupil on Prof. Wieman

EDITOR THE CHRISTIAN CENTURY:

SIR: May I join the voice of a parish minister with yours in agreeing upon the epoch-making significance of Professor Wieman? In him the philosopher's passion for unity has reached, I believe, a tremendous new realization. He does not dream of laying claim to infallibility, yet one gains from him enduring principles which enter like iron into the blood.

That "he lets God work," I testify. I am changed for the better through knowing him, and he unfolds before me the expectation of endless, desirable remakings in God. After reading your editorial today I seized one of his books and took it to a scientifically inclined, but religiously inactive, poultryman in our village. He was grateful, and I think will be much more so when he has absorbed some of the truth he finds. I am eager to hear whether he has applied Wieman's teachings concerning autosuggestion and prayer to a certain confessed failure in his life. Anyway, today I got into a man's soul; I was not a mere caller on my rounds.

It was once my great privilege to be a pupil of Dr. Wieman. Though I was not wise enough to predict his brilliant future, I have long known that none of my teachers has influenced me as powerfully as he. He was right when he told us that he thought he could make his deepest dent upon the world through teaching. And how his teaching has been extended through his books!

I have one misgiving. The preacher, unlike Dr. Wieman, cannot discard all transcendental concepts. For example, he must preach that love is absolute. He justifies himself on the ground that he has a degree of scientific support, that faith cannot wait for sight, and that the incomparable value of the truth for man compels him. Yet Wieman teaches, if I understand him aright, that the verification of scientific method is the one final test of truth. Does he not here lapse from his empirical method? At this point, at least, he is as guilty of premature dogmatism as

the preacher. And must he not fall back on the same justification as the preacher for his defense?

Elmhurst, Pa.

PAUL L. RIDER.

Rauschenbusch and the New Priesthood

EDITOR THE CHRISTIAN CENTURY:

SIR: The far-seeing editorial in your issue of May 15 entitled "The Call for Priests," very notably expresses and furthers one of the deepest religious aspirations of our time and deserves the gratitude of the church at large. Permit me to call attention to one, both prophet and priest, who at once comes to mind as above all others raised up in our day to give the social gospel its priestly character and cultus. I refer to Walter Rauschenbusch, in whose honor it is proposed to found a lectureship in social ethics at the Colgate-Rochester divinity school, where he was so long a beloved teacher and whence his influence radiated to all parts of the country and beyond. His "Prayers for the Social Awakening" voices the longing for the new social order as sincerely and notably as "Christianity and the Social Crisis" presents the principles for its establishment.

Prof. Henry D. Robbins writes of the chapel service at Rochester divinity school when conducted by Professor Rauschenbusch: "Jesus of Nazareth became a veritable presence at those quiet afternoons in the chapel when Walter Rauschenbusch prayed . . . Our eyes were opened to the whole city of God become a habitation of men."

May I add what seems to be a clear corollary of the principle you have enunciated in your editorial, i.e., that the God capable of inspiring such vital worship and its consequent effects can hardly be, primarily, a cosmic principle—much less humanity itself—struggling toward the better day and yet ever sinning it away, but rather the social God of Christianity symbolized in the divine fatherhood and revealed in Christ.

Berkeley, Calif.

JOHN WRIGHT BUCKHAM.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. A. W. Beaven Heads Colgate-Rochester Divinity School

Rev. Albert W. Beaven, pastor of Lake Avenue Baptist church, Rochester, N. Y., has been elected president of Colgate-Rochester divinity school, to succeed Dr. Clarence W. Barbour, who goes to the presidency of Brown university. Dr. Beaven succeeded Dr. Barbour at Lake Avenue church and has had there a remarkably successful ministry. Having lived for many years at Rochester, he has an intimate knowledge of the personnel, affairs and problems of the divinity school. He led with great effectiveness in the recent local campaign for funds for the school. Recent word comes that Dr. Beaven has accepted the new post and will give up the Lake Avenue pastorate Sept. 9.

Episcopalians May Elect Suffragan Bishop for Pennsylvania

Twenty prominent clergymen of the Episcopal diocese of Pennsylvania met in Philadelphia May 31 to discuss methods by which the sixth election of a bishop coadjutor for Pennsylvania might be averted. Five men elected to the post have declined, and Rev. Malcolm E. Peabody, rector of St. Paul's church, Philadelphia, explained that "the diocese is now in disrepute." Some of the Philadelphia leaders favor the election of a suffragan bishop, that is, one without the right of succession, instead of a coadjutor. Bishop T. J. Garland, however, had already sent out a call for a sixth special coadjutor election for June 18.

Dr. Robbins Delivers Commencement Address at Union

At the commencement exercises of Union seminary, New York city, May 28, the address was given by Rev. Howard Chandler Robbins, former dean of the Cathedral of St. John the Divine, and a director of Union. His topic was "The Christian Ministry in a Building Era." Bachelor of divinity degrees were awarded to 42 graduates, the degree of master of theology to 17, and the doctor of theology degree to 5.

Baptist Home Mission Leader Retires

Dr. Charles L. White, executive secretary of the American Baptist Home Mission society has presented his resignation to its board of managers to take effect Oct. 1, or when a successor has been appointed. Dr. White resigned the presidency of Colby college 21 years ago to enter the service of the home mission society as associate corresponding secretary. For the past 12 years he has served as executive secretary.

Boston Host to International Religious Conference

The quadrennial gathering of the Council of the Alliance of Reformed Churches of the world holding the presbyterian system will be held in Boston June 19-26. This organization had its beginnings in 1877 and meets every four years. Nearly 100 church groups will participate this year. This is the first meeting to be held in the United States. The program is to be devoted to consideration

of religious conditions throughout the world, Christian education, youth and the home, and international relationships. Among the speakers from abroad are: J. Macdonal Webster, J. Y. Simpson, W. H. Hamilton and Norman Maclean, of Edinburgh; A. B. Macaulay, of Glasgow; G. D. Henderson of Aberdeen, and Bishop Ravasz and F. J. Paul of Belfast. American churches are represented by Robert E. Speer, George W. Richards, Lewis S. Mudge, John A. Marquis, Malcolm J. McLeod, J. R. Slater, Daniel Poling, J. Ross Stevenson and others.

Columbus, O. Methodist Leader In Forced Rest

Rev. Robert L. Tucker, of Indianapolis Methodist church, Columbus, O., has been forced to rest because of a break in health. Prof. Reinhold Niebuhr, of Union seminary, occupied Dr. Tucker's pulpit May 19.

H. C. Herring to Conduct Another Seminar to Mexico

Dr. Hubert C. Herring writes that information indicates that travel condition on the main lines in Mexico will be safer this summer than it has been for four

British Table Talk

London, May 21.

A PERFECT Whitsuntide followed upon an almost perfect Easter. The season is late; primroses are still to be gathered in the woods, and the chestnuts and lilacs are in full blossom. All the world was out-of-doors Whitsuntide when the festival of Pentecost came. There is little to show how far the nation gives heed to the spiritual meaning of Pentecost. But those who are thinking most deeply upon national and international problems know well, and are saying it, that there is but one outstanding need—we must have the Holy Spirit, the lord and giver of life. We put the ancient truth in many ways; we say that we lack inspiration in letters and art and statesmanship; we confess that we are more and more enslaved by the machines which we have made, and we must have some new spiritual driving-power if we are to live. With every victory over nature, we need new resources in our spiritual life. We may be cold to certain ancient formulations of doctrine, but we must have God the Holy Ghost.

* * *

The Placid Election

Still the election keeps its placid character. Experienced observers report that audiences are much quieter, and much less easily moved by conventional claptrap. They put this down in part to the radio, which has given the average citizen many opportunities of listening with a cool and detached mind to the politicians presenting their case. All the three leaders have been doing an incredible amount of traveling and speaking. I live in the constituency represented by Mr. Winston Churchill. What will American readers think when they hear that in this vast constituency there is no hall that holds more than 500 people, so that this eminent statesman has to speak often to reach all his constituents? But all the statesmen are at work now, living for three weeks, as Mr. Birrell said, at the pace John Wesley kept during a lifetime. Yesterday the nominations took place, and there are now seven members returned unopposed; of the other seats, in 444 there will be triangular contests; there are in all, I believe, seven millions of new voters, and one minor result of these facts is that the poll will not be declared so

early as in the last election—the counting will take more time.

And So Forth

The duke of York is the new high commissioner of the Church of Scotland. It is the custom for the commissioners to be present at the opening of the assembly, and to visit the other assembly, gathered at the same time, of the United Free church. Soon there will be but one assembly. . . . I have heard so much of "The Learned Knive" that I spent the leisure hours of Whitsunday reading it. It is long since I have read so fascinating a book upon the methods and values of science, and upon the problems which still await solution, when we have come to the outermost limit of science. The author, Lawrence Hyde, is quite unknown to me, but clearly he is a thinker and writer in the very first rank. . . . It is hopeless to expect a nation in the throes of an election to follow the happenings in China or even the discussions of reparations. It must, however, be recorded that when the government refused to assent to the suggested changes in the amounts due, it was speaking the mind of the whole nation. There is a widespread impression—it is little more for most of us—that this country ought not to be expected to incur any more financial losses in the interests of her prosperous neighbor, France. . . . Sir Austen Chamberlain told his constituents that if after the election the government remains in office he is to be foreign secretary still. . . . There are intrigues on foot against the home secretary, Jix (Sir W. Joynson-Hicks). It is rumored that he will leave the home office, where he has been one of the most vigorous of ministers. . . . Mrs. Perugini, daughter of Charles Dickens, has died in a great age. She was a most brilliant and beautiful person in her youth; for years she had lived in retirement. Her death recalls once more how deeply Dickens has entered into our national life. . . . The Women's institutes have celebrated their anniversary. There are more than 260,000 members in well over 4,000 institutes and this movement only began in the days of the war. It has transformed English village life. I have had many occasions of seeing and sharing in this splendid movement, and I can bear my witness to the real and hearty fellowship which it has brought into rural England.

EDWARD SHILLITO.

years. Dr. Herring plans his seminar this season for July 13-Aug. 3. Several special trips have been arranged during

the stay in Mexico, and round table groups will be organized for the special study of such subjects as labor in Mexico, church

and state, Mexican agrarian policy, oil, international relations, banking and economic questions, education, the arts of

Special Correspondence from Chicago

Chicago, June 3.

THE considered statement of President Hoover that, in his judgment, this country is not suffering from a "crime wave," but rather, that the moral foundations upon which our republic rests are subsiding, gives added "Creating a Moral Reserve" justification, if such were necessary, to the efforts being put forth by the churches of Chicago to "create a moral reserve" for civic righteousness. On Sunday evening, May 26, under the auspices of the Chicago church federation, 25 community meetings were held in different parts of the city, with outstanding speakers discussing this subject. The meetings are reported to have been largely attended. Some of the speakers repeated their addresses in other churches last night.

* * *

Dean Mathews on the Church's Responsibility

In a statement signed by Dean Shailer Mathews, president of the Chicago church federation, submitted at these meetings, one reads: "The churches of Chicago have as much interest in its welfare as has business. A municipality that is being abused by its officials; that dares not allow investigation of the use of funds voted by citizens; that permits gunmen and gamblers to escape arrest, or if arrested escape punishment, certainly needs the sense of decency that churches represent. The situation in Chicago is symptomatic of the situation in the country. It would be tragic were it not that our citizens have at least partly awakened to the dangers that threaten them, and are trying to remove the causes of their disgrace. If the churches are to help set up political and moral decency in the city of Chicago, they must not be impatient or censorious. They must realize that they are dealing with perverse human nature. More than that, the churches must realize that the administration of law is not their affair. That belongs to men who have been elected to enforce the law. Nothing would be more dangerous than to have political life organized on ecclesiastical lines. Nor is it the business of the churches as such to fight the criminals and the law-breakers. That is the business of the police. But it is the duty of the churches to examine themselves to see whether they are really producing the sort of human character that will make this city what they want it to be. Before churches can safely advocate political reform they ought to discover whether they can be charged with inefficiency and maladjustment in dealing with the communities in the midst of which they are. If we are to build up a moral reserve for civic righteousness we must realize that such a task cannot be treated casually. It will probably have its dangers. But if the churches are not really in earnest in their effort to establish a moral reserve for civic righteousness they will be ignored."

Mrs. Julius Rosenwald Dies

Thousands will sincerely share the grief of Mr. Julius Rosenwald and his family in the death of Mrs. Rosenwald. For more than two years Mrs. Rosenwald had been in failing health with intermittent weeks of great pain. Like her husband she was notable for her interest in philanthropic enterprises. She was active in club work for the underprivileged, shared her husband's interest in Tuskegee institute, of which he was a trustee, established a fund to provide day nurseries for colored children, created the Jewish industrial workshops which later were absorbed into the Jewish united charities, and was national vice-president of the Girl Scout movement. Her will is a notable document. Many would have expected large bequests to charity. However, no direct provision was made for any of the organizations in which she had been interested. Instead her will states: "I desire to make it clear that I have made no provision under this, my last will and testament, for charitable bequests to persons outside my immediate family for the reason that I have explained to my children my wishes and suggestions in respect to contributions or gifts to institutions and individuals, and I am confident that my children, in due course, in exercise of their own absolute judgment, without being liable to account to any person or persons, will make such gifts and contributions as will carry out my known wishes." Happy the mother who can lie down to rest with such confidence in her children!

* * *

"They Shall Not Pass!"

According to Mrs. Ella A. Boole, national president of the W. C. T. U., as

reported in the newspapers, the new Women's Organization for National Prohibition Reform has been making overtures to secure possession of a house across the street from national W. C. T. U. headquarters in Evanston. The spectacle of the embattled dry and damp women's organizations exchanging verbal and literary barrages from such close quarters, however, apparently will not be afforded the public. For not only has Mrs. Boole said with respect to the house sought, "They won't get it!" but President Walter Dill Scott, of Northwestern university, who owns the house says, "It is not to let. It will not be rented to anybody for a long time to come." Mrs. Boole does not greatly fear the moist ladies. "Of course, these women have a right to organize," she says, "if they want to match the W. C. T. U. We accept their challenge, but they must tell how many members they have. Our national body has representatives from every one of our 10,000 locals and our national officials are elective and genuinely representative. They cannot meet this by coming forward with an appointed president and without evidence of a bona fide constituency. . . . This organization is out for publicity and not for real achievement."

* * *

And So Forth

Prof. Edward A. Steiner, of Grinnell college, made his seventh appearance as speaker before the union ministers' meeting, on May 27. "The Minister as a Creative Personality" was his topic. As always, the Y. M. C. A. auditorium was taxed to capacity by those eager to hear him. . . . Dr. John Timothy Stone was honored at a special service yesterday in celebration of his twentieth anniversary.

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Mexico, the status of women, immigration, etc. No one is under obligation to attend lectures, however. It is the purpose, rather, that members of the seminar become thoroughly acquainted with Mexico. For further information Dr. Her-

ring may be addressed at 307 E. 17th street, New York.

Dr. Cadman to Address League of Nations

Dr. S. Parkes Cadman has accepted the

Congregational Council Meets in Routine

Detroit, June 4.

THE 23rd meeting of the national council of the Congregational Churches of the United States is over, and the delegates have returned home. Gathered to discuss the general theme: "Life-Giving Convictions," those who came are now engaged in the process of discovering in retrospect what those convictions are. Without being unduly critical, one may legitimately question whether the sessions as a whole tended toward the development of a consciousness in the minds of those who attended of the existence of any clearly defined or outstanding convictions which can be said to fire the lives of a Congregational constituency.

The council was thoroughly open-minded to be led into whatever truth might be revealed to it. It would be difficult to find anywhere a body of men and women potentially more ready to grapple with living issues than was this body. Congregationalism has abandoned the ancient theological strongholds. The struggle between modernist and fundamentalist does not interrupt the peaceful progress of this denomination in its national gathering. If there be still some sporadic guerrilla warfare on the Congregational frontiers, it does not invade the heart of the country. Officially, the battle for liberalism was fought and won long ago. The doctrinal issue would play no part in the problems to the solution of which the Congregationalists might seek to apply their wisdom.

The national council was, as a body, prepared to work through to some vital conclusions. If it failed so to do, the fault lies ultimately with those who set it up. The delegates were on the *qui vive* to go somewhere. They were held back by a ponderous and archaic machinery. The total effect of the council was inconclusive.

Program Followed Old Lines

Perhaps it is not quite fair to attribute the very decided lack of tension throughout most of the sessions entirely to those who were responsible for the program. The fact is that the present leaders have inherited a technique to which they undoubtedly felt they must adhere. While other organizations, such, for example, as International Rotary and the National Credit Men's association, have been experimenting with new methods for the conduct of their meetings, religious bodies seem to have remained content to carry on their programs in "the good old way," and to put their trust in new promotional methods instead of a thorough revamping of the entire approach.

For this reason we find, in scanning the official program, that one day there were no less than 22 speakers on the platform during three sessions of the home missionary boards, while on the succeeding day the American board of foreign

missions presented a scarcely smaller number to a long-suffering audience. Each one of these speakers had something to say, and each said it well; but the effect upon the auditory receptive apparatus of even the most dyed-in-the-wool council delegate was such as rather to destroy than to create a sense of thrilling adventure in extending the kingdom of God to the outposts of civilization. The human organism simply cannot endure such a barrage of words, even when the words are in very truth the words of life.

It was a lack of spontaneity that one felt throughout most of the council meetings. The business was carried on mechanically and its handling seemed cut-and-dried. Voting was in the main a mere formality. Even the election of the moderator, Mr. Fred B. Smith, seemed to lack the spirit which has usually attended that procedure. The delegates did what was expected of them, and in many cases wondered what they had come for. Outside the beautiful North Woodward Avenue church, on the lawn and up and down the sidewalks, knots of men could be seen discussing the situation and suggesting remedies for it. In the hotel rooms late at night groups of ministers met for informal seminars to engage in protest and to institute movements which might prevent a repetition of similar conditions. There was no hostility in these discussions. Good will was prevalent. But back of the good will was determination.

Moderator's Address

The address of the retiring moderator, President Ozora S. Davis, promised at the start to develop in the council a mood of profoundly searching spirituality. Coming as he did almost directly from a sick bed where he had faced the ultimate reality of human experience, he threw out such a challenge as has seldom been heard by an assemblage of modern churchmen. Could this challenge have been accepted, and could the questions which he raised have become the outstanding issues of the council, it is conceivable that Detroit might have become the setting for a remarkable awakening of spiritual consciousness in one of the great denominations of the country. But, instead, there was a treadmill to be turned, and the council turned aside to tread it. That is, officially it turned aside. Unofficially and in the informal group discussions, and in some addresses there was prevalent an almost passionate desire to sound the depths of possible religious experience in the modern world.

But the brightest spot in the regular program was found when the seminar on worship made its report to a minister's convocation. Here was felt, for almost the first time, a sense of unrestricted spontaneity. No set-up had been arranged. The outcome of the meeting was left to

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invitation of the committee of the English-speaking churches in Geneva to preach the annual sermon in the cathedral at Geneva, on the occasion of the opening of the 10th assembly of the league of nations, next September.

Session; Younger Ministers in Restless Mood

tirely to the tendency which should naturally develop. The result was that an open and spirited discussion followed the introductory remarks of Dr. Maurer, the chairman, which lasted without let-up until the time for adjournment had passed.

If the mechanism of succeeding councils could in some way be adjusted so that like discussions of every phase of the church life should develop, the Congregationalists would not only find their meetings to be far more vigorously alive but would also render a great assistance to every other denominational group which is held back from the course of vital leadership simply by the inertial weight of ecclesiastical machinery.

Congregationalism's Opportunity

There are many issues which the Congregational group are in a better position to face with realistic courage than almost any other Protestant body. There lies in Congregationalism a natural inclination toward friendly and magnanimous treatment of those with whom one may disagree. It is easier for Congregationalists than for some others to debate controversial propositions with equanimity and without arousing bitterness and antagonism. Why, then, should not the leadership of a denomination thus favorably placed take advantage of so great an opportunity as they enjoy to present to the delegates who attend the council meetings such pressing and debatable matters as interracial relations, industrial conditions, international relations and social conditions, for seminar or forum discussion?

This would be quite different from having speakers arise and lecture on or orate about those matters, occupying the whole time with their speeches. It would involve ample periods for consideration, opportunity for those who represent minority opinion to present their case, and a firm refusal on the part of anyone to attempt to line up enough votes to pass a resolution upon which there was no unanimous agreement. It would mean fewer announced speakers and more contributions from the floor. It would demand the intensification of interest within more explicit bounds and would bring about the elimination of such vaguely diffuse programs as are too often the rule when church people get together.

Why not, for example, enter into a rigid and thorough analysis of the whole field of missions in an effort to define the terms of contemporary missionary effort. Why not this, instead of pursuing the practically useless endeavor to promote the missionary cause and raise the missionary budget by means of ten or a dozen "reports" from the field? Why not try to get at the whole problem of modern church life from the inside instead of going at it from the outside?

And why not also make an effort to discover where may be found the source

Death of Methodist Protestant Editor

Dr. Frank T. Benson, editor of the Methodist Protestant since 1916, died April 5. The Congregationalist says of Dr. Benson: "His death removes from re-

of religious convictions which are life-giving? Certainly, if some large group of theologically liberal people would set themselves to the task of finding out how modern men and women may be at the same time scientific in view and profound of soul; if they would explore the as yet only partially discovered territory of vital theological conviction based upon contemporary scientific analysis of the objective world; if they would pioneer in an attempt to find for modern men a religious experience which may be individualistically defined and yet corporately shared—if they would or could do some such things as these, the Congregationalists would earn the gratitude of all those who have religious values at heart.

Chafing at the Bit

If this appears to be a large order, let one acquaint himself with the men who comprise the fellowship of this denomination, and especially with the younger men, and he will realize that it is not so large an order after all. They are chafing at the bit, these men. They are growing impatient. Some of them are even wondering whether it will be worth their while to try much longer to work through the organized agencies of the church. They are eager to tackle something that is worth the tackling. They are ready to take on large orders. And they are not satisfied with the way in which this national council was planned and carried through. Of this, no one who was in a position to hear the comments could possibly be in doubt.

The Congregationalists have no theological controversy. Indeed, they have no controversy at all. Perhaps this is what is lacking in their system. Perhaps they have become too relaxed. Perhaps they need some issues that will burn and inflame their souls. Not some formal issues, but issues that will test their sportsmanship while at the same time keying their minds

(Continued on page 786)

- (1) A biologist
- (2) A financial editor
- (3) A chief magistrate
- (4) A clergyman

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ligious journalism a noble character, a devoted churchman and a diligent craftsman. He faithfully served his denomination, and yet had a world outlook which embraced all nations and faiths."

Armenian Church Purchased Universalist Building in Cambridge, Mass.

The First Armenian Evangelical church of Boston, which has been worshiping for over 35 years in Pilgrim hall, Congregational house, Boston, has purchased the church edifice in Porter square, Cambridge, formerly the property of Third Universalist church. Greater Boston is one of the largest Armenian centers in the country, with over 15,000 Armenians in residence there.

Death of Dr. MacLachlan, Disciple Leader of Richmond, Va.

H. D. C. MacLachlan, for 20 years minister at Seventh Street Christian church, Richmond, Va., and during that period a recognized leader in the city's civic affairs, died at Richmond May 24. Several years ago Dr. MacLachlan suffered a stroke and had not been well since, but he continued to preach with some regularity, having expressed a hope that he might "die in the harness." During his best years Dr. MacLachlan was a favorite speaker at national conventions, and was in constant demand as a speaker at college and university commencements.

Unitarians See Birth Control Advocate Ousted from Tremont Temple, Boston

At the annual gathering of the American Unitarian association, May 19-25, Rev. Louis C. Cornish was elected president for four years. Prof. H. N. Wieman gave an address during the sessions on "A Workable Idea of God." The Christian Leader of Boston remarks: "Whether or not Dr. Wieman pictured a God sufficiently victorious for most Universalists may be hotly debated. Certainly he gave no aid or comfort to the fundamentalists." But the most interesting fact concerning the assembly was the reported refusal of Lorimer hall, Tremont temple, where the sessions of the meeting were held, to Dr. James F. Cooper of New York who was to speak on "Sociological and Moral Aspects of Birth Control," which was a part of the program provided by the Unitarian Fellowship for Social Justice. Two or three days before the meeting the superintendent of the hall informed the program committee in charge that Dr. Cooper's address could not be given in the temple. The address was given in Robinson chapel, a private hall not subject to the licensing bureau, occupied by Boston university. Dr. John Haynes Holmes delivered an address at the social justice meeting at the temple on "Boston's Betrayal of Civil Liberties—A Protest and a Challenge."

Oberlin Receives Large Gift From Rockefeller, Jr.

At the recent commencement of Oberlin college, President Wilkins announced a gift from John D. Rockefeller, jr., of \$300,000 to the building fund. This raises the fund to approximately a half million dollars and makes possible the immediate construction of the theological group of three buildings which have been planned by the college architect, Cass Gilbert of

New York. The Oberlin commencement address was given this year by Dr. Frederick C. Grant of Western Theological school, Evanston, the baccalaureate sermon being preached by T. Z. Koo of China. Twelve graduates received theological degrees at Oberlin this year.

Episcopal Bishop Nelson of Albany Retires

The 61st annual convention of the Episcopal diocese of Albany, N. Y., was the last one to be presided over by Bishop Nelson, who has served in the episcopate for 25 years, and who retires July 1. Bishop Nelson was presented with a purse of \$11,000 at the convention.

Rev. A. F. Beard, Congregationalist Minister, Observes 96th Birthday

Rev. Augustus F. Beard, dean of Connecticut Congregational clergymen, observed his 96th birthday May 11 at his home in Norwalk. Dr. Beard is a Yale and Union graduate and preached his last sermon in the Norwalk church on his 94th birthday.

Death of Noted Catholic Editor

Dr. Conde B. Pallen, Catholic editor, lecturer and educator, died in his 71st year at his home in New York city, late in May. Dr. Pallen was founder and managing editor of the Catholic Encyclopedia from 1904 to 1920, and edited several other works. He was honored with a medal and a knighthood by Pope Leo XIII and the present pope.

English Baptist Seminary Celebrates

Bristol college, England, the oldest Baptist theological institution in the world, celebrated its 250th anniversary early this spring.

Dr. H. C. Robbins Chosen for Seminary Chair

Rev. Howard Chandler Robbins, who several months ago resigned as dean of the Cathedral of St. John the Divine, New York, was elected professor of pastoral theology at the General theological seminary of the Episcopal church, located in New York city, by the board of trustees meeting May 29. It is understood that Dr. Robbins will accept. An endowment found for the seminary of \$1,250,000 is being raised; already \$460,000 is in hand.

J. H. Mohrter, Disciples Benevolence Head, Dies

Word comes of the death of J. H. Mohrter, head of the department of benevolence of the United Christian Missionary society, June 4, at his office at the benevolence headquarters, in Indianapolis. Mr. Mohrter was called as secretary of the National Benevolent association of the church in 1906, and has held the post of head of the department of benevolence of the U. C. M. S. since 1920. With characteristic fidelity to duty, Mr. Mohrter was at his desk when he was taken with the heart attack which caused his death.

New York Rabbi Considers Modern Youth

Discussing "The Youth of Today" in a recent issue of the American Hebrew, Rabbi Edward N. Calisch of New York

June 12, 1929

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declared that "the youth of today has its right to interpret the conditions of its day, to help create its own philosophy of life, to break away from obsolete conceptions, to go pioneering on new paths. For youth to stand quietly in the places of the fathers is not the sign of health. Stagnation is death." Dr. Calisch added that "In great measure the plight of youth is also the plight of the elders. Much that has been

charged against youth is equally chargeable against maturity that should know better but does worse. Much of the forwardness of children comes from the backwardness of parents to give them proper influence."

Church Fellowship

In Egypt

For the sixth year the Fellowship of

Special Correspondence from Ohio

Columbus, May 27.

DAYTON being the "national capital" of the Christian church, and the Western Reserve section being a notable center of Congregationalism, Ohioans have felt a natural interest in the movement to merge these two bodies, which now seems so near consummation. At the Congregational state conference in Toledo a large fraternal delegation of Christian church representatives was present. Expressions of good will were exchanged in addresses by Dr. F. G. Coffin of Columbus, president of the general convention of the Christian church, and Dr. Dan F. Bradley, Cleveland's veteran Congregational pastor. The state conference adopted a strong memorial to the Congregational national council in favor of ratification of the union. At the same time it was announced that the Christian church general convention will meet in special session in Piqua, Ohio, in October to act upon the union proposal.

* * *

State Church Council Completes Decade

The Ohio council of churches, which Dr. Cadman and other national religious leaders have recognized as perhaps the strongest of the state church federations, is completing its tenth year of service this summer. Dr. B. F. Lamb, for the past year president of the national association of executive secretaries of councils of churches, has been its executive throughout the decade. Seventeen denominations are affiliated with the council. It conducts educational activities in behalf of world peace and various social welfare movements. It encourages interdenominational campaigns of visitation evangelism. It is especially active in promoting consolidation of churches in overchurched communities; there are now more than 90 consolidated churches in the state, with others approaching consummation, and several interdenominational "larger parish" projects are being worked out.

* * *

Planning to Celebrate Pentecost

The annual Ohio Pastors' convention, attended each January by a thousand or more clergymen of many denominations, is perhaps the most spectacular achievement of the Ohio council of churches. For the coming January this convention, accompanied by simultaneous statewide gatherings of laymen, church women and young people, is to be included in a great "Centennial Pentecostal celebration," the program for which is to be built around the

theme of Christian unity. Many noted speakers and discussion leaders have been engaged.

* * *

Methodist Pastor Goes To Brooklyn

Widespread regret was expressed in Columbus when Rev. Ralph Emerson Davis of Broad Street Methodist church announced his acceptance of a call to St. Mark's church in Brooklyn. He was one of several young men ably filling prominent pulpits in the city. He was chairman of the industrial good will commission of the Ohio Pastors' convention and had recently accepted the chairmanship of the young people's department of the county federated churches.

* * *

Both United Brethren Bishops from Ohio

No choice for bishop the United Brethren general conference could have made would have been more popular in Ohio, it is safe to say, than the election of Dr. Ira D. Warner of Akron. As chairman of the interdenominational state pastors' convention of 1927, Dr. Warner endeared himself to Ohio clergymen of all denominations. He also made a most favorable impression in Columbus this year in a series of noonday addresses which he delivered during holy week. Ohio also drew the other United Brethren bishopric filled at this conference, it is interesting to note, by the choice of Rev. G. D. Batdorf of Dayton. The only disagreeable feature of the whole proceeding is that both of these popular and influential leaders are to be taken away from Ohio.

VINTON E. MCVICKER.

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Edited By J. PRESLEY POUND

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SOULS IN THE MAKING

By JOHN G. MACKENZIE

Among younger ministers a widespread feeling of embarrassment prevails, sometimes amounting almost to panic, at the realization of their utter ignorance of what is supposed to be their specialty, the human soul. Facing this problem as a minister carried Mackenzie in the end into a professorship of sociology and psychology. While his schooling and experience are British, it is noteworthy that his masters in psychology are largely American—James, Hocking, and Pratt. It is something new for a scholar with a background of pastoral experience to set forth helpful psychological approaches to the problems of wrong-doing and moral disintegration with which his modern parishioners confront the minister.

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Unity in Egypt has recently held its annual service in the cathedral in Khartoum. Greek Orthodox, Copts, Armenians and Anglicans joined in the service.

Tagore Says India Masses Are Indifferent to Gandhi

Interviewed by a representative of the New York Times at Yokohama, Rabindranath Tagore was asked whether the Gandhi movement against the British is making progress among the masses, and replied that "the people as a whole are most indifferent. They have no antagonism or antipathy toward western culture or civilization. The appeal which Gandhi's movement has for the masses is not cultural in character. It is more personal. Their trust in him is creating a mental attitude not based upon reason. His movement is directed more toward the educated classes, intensifying their patriotic fervor." His own attitude toward Gandhi, Dr. Tagore said, is one of great personal admiration for Gandhi's sincerity, patriotism and high ideals, leavened by a considerable degree of skepticism as to the practical value of his theories.

United Presbyterians Continue With Federal Council

At the general assembly of the United Presbyterian church, held at Pittsburgh, the first week of June, one of the presbyteries presented a resolution urging the assembly to sever its relations with the Federal council of churches. The resolution charged that the council had exceeded its chartered authority in matters of doctrine and had accepted contributions from "improper sources." It also averred that council members had preached over the radio a brand of "pacifism to which United Presbyterians do not subscribe." A Brooklyn member made an attack especially upon Drs. Cadman and Fosdick, members of the council, whose modernism "seems to represent the spirit of the Federal council of churches." The assembly rejected the resolution to withdraw.

New York's Interdenominational Summer Schools

Five interdenominational leadership training summer schools will be held during the summer under the auspices of the New York state council of education. The dates and places of these schools are as follows: Northern New York, at St. Lawrence university, Canton, July 15-26; central New York, Cornell university, July 22-Aug. 2; for town and country ministers, Cornell university, July 22-Aug. 2; western New York, Silver Lake, Aug. 5-16; southern New York, Camp Sloane, Lakeville, Conn., Aug. 24-Sept. 2. Full information may be secured by addressing the New York council of religious education, at 80 Howard street, Albany.

Lutherans to Build In Athens

Athens, Greece, is soon to have a church building for its German Lutheran congregation, which for 100 years has worshipped in the chapel of the royal castle. It is said that Athens stands almost alone among metropolitan cities of the world in the absence of a German Lutheran church.

Baptist Minister Goes to Congregationalists

Rev. Norman B. Henderson, of First

Baptist church, Los Angeles, has announced his resignation from that field, and his acceptance of a call to become pastor of First Congregational church, Fresno.

Church Mission Gifts Reported Declining

According to the annual report of Dr. Harry S. Myers, of New York, secretary of the United Stewardship council, 25 of the leading evangelical denominations of

CONGREGATIONAL COUNCIL

(Continued from page 785)

to a creative pitch. Perhaps, with their fine ability to look upon questions with magnanimous breadth of vision, they need now to penetrate down into some questions with drastic insight. Matters such as the organic merger with another denomination, while worthy of great attention, do not kindle the imagination of the younger men as a whole. There is not enough involved in such comparatively routine processes as that of denominational readjustment or rapprochement to stir the hearts of those whose inner being cries out for adventure in the solution of the strangling problems of 20th century civilization. They believe in all such enterprises, and do not discount their importance. But they believe in them rather mildly. They want something more compelling to deal with and to do.

Outside the Council Meetings

As a matter of fact, the 23rd meeting of the national council of the Congregational churches was conducted quite largely outside the regular program. While the set meetings went on, a strong undercurrent of feeling took groups of ministers and delegates off to various places of sequestration where the more arresting matters could be argued out. The observer who should desire to gain a true impression of the gathering must needs have been able to divide himself into many parts and to mingle with those who, informally and unofficially, were engaged in formulating a philosophy and a procedure for a new Congregationalism—a Congregationalism which desires with a tremendous desire to become an integral part of the general movement of mankind in every section of the world towards a goodness, a truth, and a beauty beyond the dreams of all save those upon whose eyes the Radiance has fallen.

In the opinion of many, the meeting of the national council in 1929 marks the end of a denominational phase which has run its course. Perhaps the next meeting, two years hence, will mark the beginning of a new phase in which the general theme which was neglected at Detroit will become the chief consideration. Then, perhaps, it will appear that the chaplaincy of Douglas Horton at the 23rd council was in truth the prophecy of the coming of a fresh revelation of reality wherein shall be contained the words of a life-giving conviction. For when everything has been said, and the criticisms are all recorded and filed, the striking contribution of Douglas Horton to the spiritual life of the council was sufficient to clothe with significance a series of sessions otherwise of little more than routine interest.

DWIGHT BRADLEY.

"The 'SCANDAL' of Cantankerous Christendom"

Under this title the June 1st issue of
THE LITERARY DIGEST

John Haynes Holmes,
 in the *New York Herald-Tribune*, in a review of
THE SCANDAL OF CHRISTIANITY

says:

"Dr. Ainslie's book is a passionate attack upon denominationalism, the scandal of the Christian world. Long active in the business of religious reconciliation, he has at last poured out his soul in wrath—that such work should have to be done, and in passionate appeal for its ending in the union of all Christians in one great body of brotherhood and love. Dr. Ainslie, like every sensitive soul, is indignant that Christians cannot behave together even with the courtesy of gentlemen. His clear and honest mind sees the absurdity of the issues that divide the churches.

". . . What is essential Dr. Ainslie has attended to with an honesty of conviction, a courage of utterance, a fierce passion of idealism, which stir the heart. The religion of Jesus is not without witness so long as this man lives and speaks."

THE SCANDAL OF CHRISTIANITY

by Peter Ainslie

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devotes a page and a half to Dr. Peter Ainslie's new book, "The Scandal of Christianity."

Quoted from *The Literary Digest*:

BROTHERS, FOR THE SAKE OF OUR LORD JESUS Christ, I beg of you all to drop these party-cries." Thus St. Paul: yet to-day Christ has been parceled out among more than 200 denominations to the shame of all believers, writes Dr. Peter Ainslie, widely known minister of the Christian Temple, Baltimore, who, in a stirring volume, "The Scandal of Christianity" (Willett, Clark and Colby, New York and Chicago), exposes what he conceives to be a senseless separation of Christians in their search for God and the good life, and appeals to denominationalists to submerge their pride. "The greatest scandal of civilization," says Dr. Ainslie, "is that Christians have not learned how to behave toward each other."

No denomination, least of all Dr. Ainslie's own, is absolved. "It must be borne in mind," he says, "that the whole Church believes in God, in Jesus Christ, in the Holy Spirit, and in the Scriptures . . . The scandal has been in making the differences occasions for unbecoming behavior of one group of Christians toward another group of Christians."

All, urges this apostle of unity, "must cultivate that idealism that shall take us out of this unspiritual atmosphere of denominationalism, with its broken brotherhoods, with its faith put into definitions instead of into life, and with its love largely lost in the scramble of our denominational rivalry."

It is not theological unity Dr. Ainslie advocates, but a "religious unity which shall be an actual brotherhood of believers in Jesus Christ, bound together, not by signed concordats, but by such an understanding and appreciation of each other as will make brotherhood real."

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THE MOTIVES OF MEN

By George Albert Coe

"The wisdom of this book is courageous, free-spoken and incisive . . . Industry, education, morality itself, must be reconstructed on the bases of our continually expanding knowledge of the facts of human nature, and especially of the motives which determine action and so determine character."—*W. E. Garrison in The Christian Century.*

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Christian Century Book Service

the United States and Canada gave a total of \$532,368,714 during the past year. Of this, \$402,682,961 went to local congregational expenses, \$92,325,775 going to denominational benevolences. The total for church expenses represented a gain of

The Presbyterian General Assembly at St. Paul, Minn., June 2.

THE 141st general assembly of the Presbyterian Church of the U. S. A. is now history. When it adjourned at noon on May 29 in the city of St. Paul everything seemed to confirm the judgment of a veteran attendant that it had been the finest yet in spirit and the best ever in achievement. Although Dr. Cleland McAfee, the moderator, was vulnerable at times in his interpretation of parliamentary procedure, such was his poise, his sense of humor, and, above all, his Christian spirit, that his leadership commanded unanimous admiration and respect. The fact that at the conclusion of the Princeton issue, Dr. Clarence Macartney, one of the leaders of the opposition, could rise and express thanks for the eminent fairness with which the debate had been conducted, should be convincing evidence on this point.

There was an element of irony in a situation which made a professor of the Presbyterian theological seminary of Chicago, himself a graduate of Union, preside over an assembly that finally disposed of the Princeton trouble by creating a single board of control over this, the most conservative theological institution in the world. The commissioners showed not the slightest disposition to change the doctrinal complexion of the seminary. Indeed, many of the most liberal leaders feel that the church is large enough to maintain a center for training in the orthodox type of Christianity, as well as those for the more creative forms. The truth is that Princeton has lost claim to be wholly Presbyterian, for during these latter years of conflict over fundamentalism, this five million dollar endowed seminary has been the rallying ground for conservative Protestants of all denominations.

For four years and longer the assembly

has struggled with "the divisions and hostilities in Princeton circles." Of the ten chairs, four are now vacant, and of these last several appointments have been held up pending a settlement. All the differences, declared Dr. W. O. Thompson, have arisen from ministers rather than from laymen. However this may be, henceforth we are to have a new, single and unified board of control. This assembly both voted the necessary changes to the charter and elected 33 members of the board. In addition to this number Dr. Francis L. Patton, former president, was made a life member of the new board. Formal protests were registered by Prof. J. Gresham Machen, and by Rev. John C. Barr of New Orleans, but these were answered by a committee appointed for that purpose. There is now a feeling that permanent peace can be effected and the Princeton trouble permanently settled.

Another important feature of the assembly came to light in the determination of many commissioners to speed the question of church union. There was a manifest anxiety lest the halting form of some resolutions should be misconstrued by brethren of other churches. Two overtures had been sent up to this highest court of the church by presbyteries of the west. The first urged that the general assembly "go more than half way" in the matter, and the other was equally firm for union with "all other evangelical persons and churches." There was actual impatience shown with what seemed to be but ecclesiastical red-tape. Speaking from the floor, one commissioner asked the committee on church cooperation and union to "step on the gas"; another commented on the cautious wording, and still a third wanted the committee to furnish help to pastors in encouraging the people in the quest for organic union. Negotiations are now under way with four large churches, the Protestant Episcopal, the Methodist Episcopal, North and South, and the Presbyterian Church of the United States (South). Unless I am greatly mistaken the leaders of the assembly were surprised to see how strong the feeling has grown for organic union.

Ovation for Kellogg

The appearance of former Secretary of State Frank B. Kellogg, a citizen of St. Paul, was the occasion of a great ovation on Monday, May 27. He spoke briefly of the pact of Paris, and the assembly passed a resolution "That as a Christian church we too 'renounce' war as an instrument of national policy, and set ourselves to create the will to peace." Thus the assembly declared itself as against what Mr. Kellogg called "the most unholy tyranny of all time."

By the action which referred the status of women in the church to the presbyteries for ratification, another great step was taken. A gathering of a hundred representative women, which met prior to the assembly, showed a growing consciousness

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more than 20 millions, whereas there was a decline of about 12 millions for budget benevolences.

**Chinese Government
Largely Christian**
Seven of the ten members of the cabinet

Paul Marks Advance on Many Vital Issues

that the time had come for the realization of the ideal that in Christ Jesus "there is neither male nor female." With the claim that 65 per cent of the church membership is made up of women, and with the extension of suffrage in matters secular, it would seem fairly sure that equal rights are inevitable in church control.

The reports of the four church boards—foreign missions, national missions, Christian education, and pensions—came on successive days and proved most satisfactory from the standpoint of business administration. The foreign board closed its year without a deficit, and had taken care of a former debt of \$293,673.19. National missions, with an appropriation from an emergency fund, can meet its obligations of \$3,983,567.91. The board of Christian education not only paid all bills but completely liquidated a deficit of \$253,425 incurred in 1924-1925, and the board of pensions announced the receipt of \$8,264,681 in pledges.

It should be stated, however, that this policy of economy is not without a serious side. As the moderator facetiously remarked, it is like cutting off a limb to save a tailor's bill. With only one missionary for every 36,727 of the population in the non-Christian world, retrenchment spells reproach. Within five years the board of national missions has had to drop 500 workers to maintain its financial solvency. The realization that our state universities have doubled their enrolment every decade since 1870 puts a burden upon Christian educational boards other than that of balancing accounts.

Summary of Progress

With it all, the thousand commissioners, representing nearly two million of the Presbyterian Church of the U. S. A., and feeling a sense of responsibility for a Sunday school membership of 1,614,013 pupils, must have returned home with a new thrill in the Christian enterprise which calls for the expenditure of nearly 5 million abroad; 4 million on national missions, and considerably over a million dollars on Christian schools and colleges. Imperfect as is the control by casual majorities, it must come as a cause of thankfulness to many that this truly epoch-making assembly could register such judgments before the world. It is no light matter, in a critical day such as is ours, for a Christian body to go on record with a modern equivalent for the language of the early church: "It seemeth good to the Holy Spirit and to us." If we venture to phrase these verdicts in our own words, it is only that we may see if these are consonant with the spirit of Christ today:

The Princeton Case: Christianity must be a way of life rather than an acrimonious atmosphere which turns religion into a rehearsal and personal faith into a testimonial.

Church Union: Protestantism cannot endure much longer in a divided form. It is not enough to talk about keeping the

unity of the spirit in the bonds of peace; we must exemplify it in visible form.

The Status of Women: All disabilities of sex must be removed in the kingdom of God, and the only standards must be fitness and ability.

The Church as Peacemaker: No longer can Christianity remain nationalistic, nor can we sanction a state of nature among the nations. To bless war is the antithesis of the spirit of Christ.

Board Reports: Only as the church can assume the responsibility for exporting our gospel may we justify our existence. The practical lordship of Christ means the enlistment of life for a world-wide enterprise.

W. P. LEMON.

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How the Churches are Stimulating Interest in Books.

THE intelligent and thorough-going interest in religious books which is evident throughout the country today is the result of various factors but it is chiefly due to the leadership the churches themselves are taking in the promotion of reading and "more books in the home." Since books have such significance in the development of character, they are closely allied with religion, and ministers and church leaders everywhere are urging people to read more widely and more purposefully, to use books to enrich their understanding of life and to clarify the problems of religion.

Among the interesting methods which churches are using to stimulate interest in reading are:

BOOK SERMONS

Monthly book sermons, given either at the morning or the evening service, are a popular feature of the year's program in many churches. Instead of merely referring in passing to a current book, the minister selects one book (or a group of books) which is attracting attention and announces that he will devote an entire sermon to the underlying philosophy of the book, discussing it as an interpretation of life. Popular books of non-fiction are as frequently chosen as novels, and titles are announced in advance. These book sermons attract an interesting, varied audience and result in many additions to the church membership and a gain in community prestige.

At the West Side Unitarian Church in New York Charles Francis Potter gave book sermons for several years. Among other pioneers in this field are Rev. William L. Stidger of Boston University school of religion and Rabbi Louis Mischkind of Winnetka, Ill.

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of the nationalist government of China are Christians. Six of them were educated in American colleges and universities.

Pres. D. L. Marsh Goes to

Geneva in July

Pres. Daniel L. Marsh, of Boston uni-

Special Correspondence from New England

Boston, June 1.

CONGREGATIONALISTS, who 300 years ago founded both the Plymouth and Bay colonies, still have, with 605 churches, more than one-fourth of all the Protestant churches in the state, and nearly Massachusetts Congregationalists one-fifth

of the total membership of the denomination in the country. Their annual conference, therefore, held this year in Grace church, Framingham, May 20-22, was a significant gathering. Its utterances both on moral issues and in regard to worship were notable. The committee on social welfare, Rev. Harry W. Kimball of Needham, chairman, and Rev. William M. MacNair, of Cambridge, secretary, spoke emphatically on current issues: "Since our last report, the people of Massachusetts have legalized Sunday sporting events for financial gain. . . . This represents a departure from the standards of the Bible and New England tradition. The evil results soon presented themselves. In the largest city, promoters and politicians quarreled and the scandal filled the newspapers. . . . We call upon parents and teachers to build public sentiment to protect our youth from those who exploit for gain the healthy love of sport. As Christians we ought to adopt higher standards than man made laws. . . . The whole world wants peace. . . . We believe that the Kellogg pact will prove more than a mere gesture. . . . Conferences between Great Britain and America should be continued until differences regarding the sovereignty and freedom of the seas shall be adjusted. . . . We most heartily endorse the idea of the universal draft of capital and labor without pay. It will go far in preventing another war. . . . We urge a secretary of peace in the cabinet. \$600,000,000 a year is spent on army and navy. There is little evidence that such preparedness prevents war. We urge that some adequate amount be spent in preparedness for peace! The outlook for prohibition is distinctly brighter than a year ago. The determination of a large majority to maintain the 18th amendment was undoubtedly a large factor in the election of President Hoover. His inaugural and measures for better enforcement are heartening. The ebb-tide of enforcement is passed. Yet the struggle is not over. The effort to repeal the state enforcement act is nothing less than nullification. . . . A new crusade of education is needed."

* * *

"Modern Aspects of Family Life"

The same report said: "In view of the fact that divorce is a growing evil, that the conference of Connecticut recently urged changes in the state law regarding birth control, and the widely heralded debates on companionate marriage, it seems fitting that we should consider the Christian attitude toward the family. The Federal council's report, 'The Protestant View

of Sex, Love, and Marriage,' may well be the basis." The committee, therefore, arranged a section meeting, where the question was discussed by a hundred men and women with a frankness and directness which would have been impossible a few years ago. Rev. Ralph M. Timberlake of Dalton presented the reasons urged for birth control and companionate marriage, carefully defined. A second paper argued that in our whole civilization sex is over-emphasized; that its true significance is self-sacrifice; and that, when the teachings of nature and of Christ are learned, self-control will supersede contraceptives. Pres. E. C. Herrick of Newton theological institute (Baptist), summed up, citing many modern books on the subject, and pointing out the irrepressible conflict between pagan deification of desire and Christian ideals. An hour's general discussion brought out practical problems and dilemmas. Rev. Herbert A. Jump, Union church, Boston, paid a warm tribute to coeducation, naming a western university where 10,000 young men and women maintain a high average standard because they learn to share the common intellectual life together.

* * *

The Joy and Beauty Of Worship

One speaker in the group discussing the family thought that such social problems should command the attention of the churches rather than ritual. But the committee on worship, Rev. Henry O. Hannum of Newburyport, Rev. Stanley R. Fisher of Wellesley, and Rev. Edward M. Noyes of Newton, also conducted a vigorous section meeting, and gave a demonstration in the devotional services of the conference, led by Dr. Noyes. In their report they said: "We Congregationalists have developed some slovenly habits. Our general confession should read: We have strayed from the paths of worship like lost sheep. We have followed too much the devices and desires of our own hearts. By tardiness, loud talking and bad deportment we have disturbed the quietness which meditation and communion require. We have been greeting friends when we should have been seeking the Friend of friends." "A Service of Preparation" opened the conference: "We pray that thou wilt rule our hearts and minds as we gather." "A Service of Confession," the first evening, united all in saying: "We confess the sins of thy church. For our forgotten vows, for the shameful jealousies and rivalries which have separated us, for our tolerance of wrong and injustice, for our failure to follow more closely him who went about doing good, for the unfruitfulness of our service, we beseech thy mercy!" Tuesday noon "A Service of Intercession" voiced petition for "all classes and conditions of men." The evening brought "A Service of Adoration and Praise." The conference closed with "A Service of Consecration": "As we turn again to our homes and work, we dedicate (Continued on next page)

versity, has been appointed by the National Education association of the United States as a delegate to the meeting of the World Federation of education associations at Geneva, July 25-Aug. 4.

NEW ENGLAND CORRESPONDENCE

(Continued from preceding page)

ourselves anew. We would present ourselves unto thee, a living sacrifice. Transform our lives by the renewing of our minds that we may prove the will of God!" Such a typical denominational meeting reveals the trends of the modern church. Ritual and righteousness are reconciled; mind and emotion, mingled.

* * *

The Modern Institution of Church Calendars

In New Bedford, Mass., 20 churches of eight denominations conduct a cooperative calendar of 20 pages, one edition being distributed in the hotels, containing the joint invitation of the cooperating churches and the reading matter; the church edition substituting, on the first page, the organization, and on the last page the announcements, of each parish. Certain pages are devoted to local items; the major portion, to prayers and news of the Christian world. Select advertisements help to cover the cost, including editing. The plan expresses and cultivates a sense of solidarity. The executive secretary of the council, which conducts this among other common enterprises, Rev. John M. Trout, has recently made a study of calendars from many parts of the country. He thinks them a modern development, unknown a century ago, corresponding to high power publicity in business, a growth within the non-liturgical denominations. They afford an opportunity to expand and extend the message of the churches, and demonstrate the economy and value of cooperative effort.

* * *

The Women's Church Union Of New Haven

This organization of the women of 60 churches in eight denominations, Baptist, Congregational, Episcopal, Lutheran, Methodist, Presbyterian, Second Adventist and Universalist, has closed its eleventh season of fruitful activity. This year it raised \$13,300 for a New Haven ward in the hospital of Dr. Ida Scudder in Velore, India. It assembled audiences of 1,200 to 1,500 in Woolsey hall for lectures by Angelo Patri, Prof. Michael I. Pupin, Margaret Slattery, Rev. Robert R. Wicks, Prof. Rufus Jones, and Rev. Ralph W. Sockman, in addition to a rally meeting Oct. 8 and the day of prayer, Feb. 15, addressed by Rev. Frank C. Laubach of the Philippines. Looking forward eight more years than Massachusetts to New Haven's tercentenary, it plans, next season, lectures on "Better Theaters and Movies, Better Homes, Helping Our Schools, What An Aroused Civic Responsibility Can Accomplish, etc."

* * *

Gleanings

A card to facilitate interdenominational exchange of moving church members, offered to its 2,000 pastors by the Massachusetts federation of churches, has been

Agricultural College Has Course in Religion

Massachusetts Agricultural college, has joined the ranks of universities giving full credit for courses in religion.

welcomed as filling a long-felt want. "Send me 25. What proportion of our members are lost at present?" "Splendid! I want 100." One thousand were ordered the first week . . . Massachusetts mourns the loss of Hon. Sanford Bates as commissioner of corrections, but proudly rejoices in his well-deserved promotion to be the superintendent of federal prisons. . . . Few appointments have received warmer approval by well-informed people than Gov. Allen's appointment, as Mr. Bates' successor, of Dr. A. Warren Stearns. A specialist, and not a politician, is to lead in applying modern penology. . . . The pending merger of the Christian connection and Congregational churches has been anticipated by the vote of the North Christian and Trinitarian Congregational churches of New Bedford to combine. A new plant and an aggressive program with a pastoral staff is contemplated by the resulting membership of over 900.

E. TALLMADGE ROOT.

BOOKS RECEIVED

The Rediscovery of Jesus, by Fred Merrifield. Holt, \$1.75.
The Story of Religion, as told in the Lives of Its Leaders, by Charles Francis Potter. Simon & Schuster, \$5.00.
Character Building Through Recreation, by Kenneth L. Heaton. University of Chicago Press, \$1.75.
From the Greeks to Darwin, by Henry Fairfield Osborn. Second edition, revised and extended. Scribner, \$2.50.
Red Men on the Bighorn, by Coe Hayne. Judson Press, \$1.00.
The Holy Kabbalah, by A. E. Waites. Macmillan, \$7.50.
Eternal Contrasts, by Alfred Handley Chipman Morse. Judson Press, \$1.50.
Psychology and Profits, by Donald A. Laird, Forbes, \$3.50.
The Near East and American Philanthropy, by Frank A. Ross, C. Luther Fry and Elbridge Sibley, Columbia University Press, \$3.50.
Harvest, by Oakley Stout, Longmans, \$1.50.
Wholesome Parenthood, by Ernest R. and Gladys H. Groves, Houghton Mifflin Co., \$2.00.
Youth in a World of Men, by Marietta Johnson, John Day, \$2.50.
Women's Poetry Today, chosen and edited by Lewis Worthington Smith. George Sully & Co., \$2.50.

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Edited by Joseph Fort Newton

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